

Social Security Forms Ready

By W. Barry Garrett
WASHINGTON (BP) — The Internal Revenue Service of the U. S. Treasury Department now has available application forms for exemption from Social Security participation for ministers who may think they are opposed on grounds of conscience or because of religious principles. Form 4361 is to be used. However, it is not necessary to file an application for exemption until April 15, 1970.

The 1967 amendments to the Social Security law enacted by Congress provide automatic coverage of ministers of religion unless under certain conditions they are exempt because of conscience or religious principles. The conscientious objection must be to the acceptance (with respect to services performed as a minister) of any public insurance which makes payments in the event of death, disability, old-age, or retirement, or which makes payments toward the cost of, or provides services for medical care.

According to the application for exemption, a minister is entitled to conscientious objection to participation in Social Security only on that part of his income derived from services performed as a minister.

The example used by Internal Revenue Service is: "Rev. Care, who filed a valid and effective exemption, derived \$1,700 from his ministry and net income of \$2,500 from his operation of a farm. As the exemption applies to ministerial income only, Rev. Care has net earnings from self employment of \$2,500 from the operation of the farm. These farm earnings are subject to the self-employment tax."

A minister who previously had filed an effective waiver certificate Form 2031 which voluntarily brought him into Social Security, may not now file for an exemption on the basis of conscientious objection.

Members of religious orders who have taken a vow of poverty are exempt from the self-employment tax and need not file application for exemption.

The application for conscientious exemption is a very simple statement. It requires only that the applicant state that he is opposed by reason of conscience or religious principles to public insurance (Continued on page 2)

United Methodist Formed

DALLAS (RNS) — With a near capacity crowd of some 10,000 persons looking on, representatives of two Protestant denominations clasped hands on the stage of the Dallas Memorial Auditorium and formally sealed a merger creating the 11 million-member United Methodist Church.

Joining in the solemn ceremonies that linked the 10.3 million-member Methodist Church and the 746,099-member Evangelical United Brethren Church (EUB) were delegates from the U.S. and 53 other countries where the uniting bodies are represented.

The overseas delegates carried their national banners in procession. Included were the flags of Cuba and five other Communist countries.

During the service, the Plan of Union document was brought to a table on the auditorium platform, along with hymnals, books of worship and disciplines (books of church law) of the two Churches.

The formal declaration of union was made by Bishop Reuben H. Mueller of Indianapolis, chairman of the EUB Commission on Church Union, and Bishop Lloyd C. Wicke, chairman of the Methodist Committee on EUB union.

The bishops joined hands over the official documents and intoned: "Lord of the church, we are united in thee, in thy church and now in the United Methodist Church. Amen."

These words were repeated five times as two children, two youths, two adults, six ordained ministers and two Church officers representing their colleagues came forward successively and joined hands.

Finally, the 400 EUB delegates to the conference, the 800 Methodist delegates and the members present joined hands and recited the same words.

Among the participants in the service, one of the first programs of the quadrennial General Conference, were Mrs. D. Dwight Grove of Philadelphia, president of the EUB Women's Society of World Service, and Samuel L. Meyers, president of Ohio Northern University. Both read Scripture passages.

'Monday Holiday' Bill Attacked By 'Lord's Day' Body

WASHINGTON, D. C. (RNS) — The "Monday Holiday Bill" now before the House of Representatives has drawn additional fire from the Lord's Day Alliance.

Letters opposing the measure were sent to each member of Congress by Dr. Samuel A. Jeanes, chairman of the Alliance's State and National Affairs Committee.

A bill to stabilize Memorial Day, Veteran's Day, Independence Day, Thanksgiving Day and Washington's Birthday on Mondays died last year in House and Senate committees.

The bill now before the House, however, affects only Memorial Day, Veteran's Day, Washington's Birthday, and adds Columbus Day to the list of holidays that would fall on Monday. It was reported out of the House Judiciary Committee by a nearly unanimous vote.

The Senate version is still in committee.

In his letter to Congress urging defeat of the legisla-

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PASTOR-MISSIONARY RETREAT HELD AT CAMP GARAYWA

Most of the superintendents of missions, along with several pastors, were present for the annual Pastor-Missionary Retreat held at Camp Garaywa April 22-26. In photo at left several are seen outside the main building. From left: Dr. Garland Hendricks, Wake Forest, N. C.; Dr. Foy Rogers, di-

rector Cooperative Missions Department, sponsor; Rev. Marvin Lee, Calhoun City; Rev. James Harvey, Slate Springs; and Dr. Porter Routh, Nashville. In picture at right are, from left: Dr. Lloyd Corder, holding Joe the Baptist; Joe Hinkle, Nashville, and Rev. Joe Johnson, Bay Springs.



The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Published Weekly Since 1877

JACKSON, MISSISSIPPI, THURSDAY, MAY 2, 1968

Volume LXXXIX, Number 18

STATE AFFECTED

Church Textbook Loan Law Is Under Attack

WASHINGTON (BP) — A New York lawyer contended before the U. S. Supreme Court here that textbook loans to parochial school pupils at public expense violates separation of church and state while bus transportation, lunches and health aids to the same as acceptable. Marvin E. Pollack represented the school board of East Greenbush, a suburb of Albany, N. Y., in a challenge of the constitutionality of the New York Textbook Loan Act. He argued that the public loan of any textbook, regardless of its nonsectarian contents, to pupils in parochial schools is an aid to religion, and therefore unconstitutional. Mrs. Jean M. Coon, assistant attorney general of New York, represented the New York commissioner of educa-

tion, James E. Allen Jr., as the defendant. She said that New York provides public school approved textbooks to all school children and that therefore the aid is not to religion but to pupils and their parents. The case known as School Board v. Allen reached the Supreme Court after a rocky course in New York's courts. In August 1966 the New York Supreme Court declared the textbook law unconstitutional. In December of that year the appellate division reversed the lower court and said a local school district lacks jurisdiction to challenge the law. In June 1967, however, the court of appeals, in a four to three ruling, gave the local school board the right to file suit in the matter, but declared the law to be constitu-

tional under both the state and federal Constitutions. Five parents in New York joined the suit as intervenors by the time it reached the U.S. Supreme Court. They were represented by Porter Chandler, a prominent New York constitutional church-state lawyer. In addition to New York, other states lending publicly financed textbooks for parochial schools pupils are Louisiana, Mississippi, Rhode Island and West Virginia. Under the Elementary and Secondary Education Act of 1965, books and other instructional materials are supplied to parochial school pupils. Supporting the challenge to the New York textbook loan act were nine Jewish organizations, the New York Civil Liberties Union and American United for Separation of Church and State. On the other hand, Amicus Curiae (friend of the court) briefs supporting the law were Louisiana, New Mexico, Louisiana, New Mexico, Pennsylvania, Rhode Island, Vermont, National Catholic Education Association, Lutheran Education Association, National Conference of Yeshiva Principals, and the New York State AFL-CIO. So important did the Supreme Court consider this case that it gave a full two hours to the debate. It will announce its ruling by the time it adjourns at the end of June for summer recess.

Editors Are Urged On Social Reform

WASHINGTON, D. C. (RNS) — U. S. Senators Walter Mondale (D.-Minn.) and Mark Hatfield, (R.-Ore.) with different emphasis, urged church editors to play their part in reforming society. Both addressed the Associated Church Press at its meeting here. Sen. Mondale, speaking in place of Vice President Hubert Humphrey, who could not attend, said "America's religious leaders were not very helpful" in getting a national open housing law passed. "We can't make progress unless religious leaders demand action of their public officers," he said. The Minnesota Senator, who is serving as chairman of a Humphrey - for - President committee, said, "It was almost as though God had de-

creed that the open housing bill come before the House Rules Committee the day of Martin Luther King's funeral. It might not have passed otherwise." He said he hopes the nation doesn't need a formula of "one martyr, one bill." Sen. Mondale said housing, employment, and education are "moral issues" because they determine whether a person is "treated as a child of God." He said, "I know they don't want to hear that from the church magazines and the pulpits." But if improvement isn't made in these areas, he predicted, future historians will save "some of their harshest comments" for "the religious leaders of our day." "As Christians, let's face it: We are the most filthy rich people in the history of man-

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Court Upholds Obscenity Law Guarding Youth

WASHINGTON, D. C. (RNS) — The U. S. Supreme Court upheld the right of individual states to place curbs on accessibility of obscene printed material to minors, but at the same time kept any such protective cover from adults seeking access to such material. The variable obscenity standard—first by the Court—was established by a 6-3 ruling. Justice William J. Brennan, Jr., delivered the majority opinion. But in a somewhat related case, the Supreme Court, through an 8-1 decision, said the City of Dallas may not, under its present movie review procedures, classify a movie as unfit for children. Justice John Marshall Harlan dissented. Justice Thurgood Marshall, delivering the majority opinion, indicated that if Dallas instituted more clear-cut review procedures and criteria, censorship standards shielding children would be upheld. (Continued on page 2)

2ND IN SERIES OF PROBLEM ARTICLES SEEN ON PAGE FIVE

The second in the series of feature articles on "Great Issues Facing Southern Baptists and Mississippi Baptists" appears in this issue.

"Ecumenism" is the subject of four articles appearing on page five and an editorial on page four.

The plan for the series is to present the problem in the first issue of the month and then readers are encouraged to respond with discussion articles during the month.

No limitation is placed upon what they write, other than they discuss the subject, deal with issues and not personalities, and keep the articles as brief as possible.

BAPTISTS ASK HELP FOR 'POOR' CAMPAIGN

By W. Barry Garrett
WASHINGTON (BP) — The Executive Board of the District of Columbia Baptist Convention has called on its churches to help during the Poor People's Campaign slated to begin the last of April.

The resolution voted by the Baptist board also urged "upon Congress and the President of the United States their continued concern for the domestic crisis and accelerating action toward eradicating poverty, discrimination and racism from the land."

The action of the Baptist board came at a meeting that was delayed a week because of the curfew imposed on the District of Columbia during the civil disorders that followed Martin Luther King's assassination.

Earlier in an editorial in the Capital Baptist, publication of the District of Columbia Baptist Convention, James O. Duncan defended the Poor People's Campaign and urged

Baptists in the area to cooperate with it.

The campaign, directed by the Southern Christian Leadership Conference of which Ralph D. Abernathy is head, is designed to be a massive, nonviolent lobby activity to influence Congress and the administration to begin immediately to end poverty.

Specifically, the objectives of the campaign are: meaningful jobs, adequate income, elimination of the welfare system, adequate housing and medical care for all people.

The leaders of the Poor People's Campaign declare that their purpose is to try to solve the crisis of the cities by non-violent methods. They conceive of their plan as an answer to the riots and burned cities the nation experienced last summer and which are anticipated the coming summer.

The plan is for talks with the President, Congressmen, the Department of Health, Ed-

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Laymen Sought For Rio Meet

Twenty-five Mississippi Baptist laymen are being sought to participate along with 750 men from North and South America in the Pan American Laymen's Congress set for Rio de Janeiro, Brazil, July 15-21.

Owen Cooper, of Yazoo City, chairman of laymen's committee, said that a 100-passenger Lockheed Constellation plane had been chartered that would pick up men from Houston, Texas; Jackson, New Orleans and Panama City, Panama.

Mr. Cooper, who said that

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Dr. Baker J. Canthen (center left), executive secretary of the Southern Baptist Foreign Mission Board, looks at the UNIVAC 9200 as William K. Dawson, the Board's manager of information processing systems, explains procedures. In the background Beatrice Stanton, card-punch operator, sorts information, as Nick Jackson, programmer, and Dewey Gunn, machine operator, tinker with the new machine.

FMB Computer At Work

The father of five compared the anticipation to awaiting the arrival of a child. Then when it arrived he revealed his knack for picking up the cliches of his colleagues. He called it a "third-generation computer."

William K. Dawson, manager of the information proc-

essing systems of the Southern Baptist Foreign Mission Board since January 1, 1967, finally got his computer. Scheduled for delivery last October, it arrived in mid-January. And already it has taken on much of the endless detail in the various offices of Board headquarters — The nerve center of Southern Bap-

tists' worldwide mission operation (approximately 2,375 missionaries assigned to 69 countries).

The leased UNIVAC 9200 has replaced equipment for the unit record system, which had also been leased. The Foreign Mission Board had been using the old equipment on a

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National Conference On Missions Planned

ATLANTA (BP) — A national conference on world missions for students and young adults called MISSION 70 will be held Dec. 28-31, 1969 here.

The conference will seek to confront college students, seminary students and young adults with the world mission task and career opportunities in church vocations.

The conference program will be structured around drama, music, small group work, counseling and information sessions.

Sponsors for MISSION 70 include the Southern Baptist

Foreign Mission Board, Home Mission Board, the Sunday School Board's program of vocational guidance, with cooperation of the Woman's Missionary Union, Brotherhood Commission, and the Sunday School Board's program of student work.

Lloyd T. Householder, manager of the Training Union department of the Sunday School Board, is chairman of the coordinating committee. Glendon McCullough of the Home Mission Board and Jesse C. Fletcher of the Foreign Mission Board serve with

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Tennessee Baptist Leaders Visit Mississippi Children's Village

SEVERAL TENNESSEE BAPTIST leaders visited Jackson last Saturday for the purpose of inspecting the campus and program of the Mississippi Baptist Children's Village. Superintendent Paul Nunnery and other members of the Village staff escorted them on a tour of the spacious campus and in the meantime presented a program depicting the life and work of the Village. Photo above shows the visitors and several local leaders with members of the Village Treble Teens, who sang for them, standing. The Tennessee leaders are seeking to im-

prove their child care program and they said that they visited the local Village because of its reputation as a model child care facility. The Tennessee visitors included Dr. Fred Dendall, state executive secretary; Bill Crook, chairman state board; Rev. James Gregg, superintendent Tennessee Children's Homes; Rev. Lucius Hart, resident superintendent Franklin campus and the following trustees: Mrs. Henry Horrell, Fred Vick, Bill Carter, Bill Malone and Bob Lee, also Fred Kendall II.

FMB Computer Now Processing

(Continued from page 1) limited scale for several years, especially in its personnel department. With the election of Mr. Dawson to the staff, it began extending its information processing systems throughout its organization.

The UNIVAC 9200 is the smallest of the new UNIVAC 9000 series of computer systems. It is a "third-generation computer," with plated-wire memory and monolithic integrated circuits. Completely modular, it can be expanded easily to a 9300 System Configuration as the Board's needs increase. It can be modified on site with no dislocation in programming continuity, but with a substantial increase in processing power.

Dr. Baker J. Cauthen, executive secretary of the Board, says the computer is strengthening administrative procedures and developing new possibilities for research and analysis. It will help the staff give better service to Southern Baptists in the State, and it will increase the Board's efficiency.

Housed in its specially air-cooled, humidity-controlled, glassed-in "case" at the west end of the Foreign Mission Board building, it is the first "real live computer" many staff members and visiting missionaries have seen.

The office of information

processing systems serves all departments of the Board. Among some of the things the computer and its operators and cardpunchers are already doing are: for the treasurer's office — running the payroll for the home office staff, writing 1,700 checks each month from missionary salaries as requested, and determining monthly the Board's fixed assets (furniture, equipment, and fixtures); for the department of missionary education and promotion — keeping and running numerous mailing lists, including that of The Commission; for the department of missionary personnel — keeping files on candidates and volunteers and running mailing lists and keeping a current list of missionary personnel needs; for the area secretaries' offices — keeping addresses, birthdays, and other vital information on missionaries up to date.

Two Areas Pressing Asked what he sees in the future, Dawson said: "Two major areas are pressing: (1) in the treasurer's department, where paper work is an ever-increasing burden, and (2) in the division of visual education, where we are developing a retrieval system for about 75,000 pictures. When this system is finished we will be able to select any type of picture requested by Southern Baptist editors. By

the time these two systems are completed we expect to have grown into a 9300 Tape-Disk System."

Dawson, a quiet, soft-spoken Southwesterner, admits — if pushed far enough — that the computer cannot replace the creative mind of a person. "It can make a logical decision, but it cannot make a creative one," he concedes.

Chief of the equipment and management technique section of Tinker Air Force Base, Oklahoma City, before coming to the Foreign Mission Board, Dawson likes efficiency and knows the cost and inconvenience

of error. But he is also a realist, and thus knows that errors will be made. The use of the computer will, however, lead toward accuracy as well as speed in many of the Board's operations.

The computer mind does seem to have at least one advantage over the human mind. Once given information correctly, it is not likely to make a mistake unless some human person tampers with it. Perhaps because it doesn't have to worry about paying bills and fixing supper and children and spouses — and income tax!

Film Premiere Is Scheduled For Southern Baptist Convention

"When the Messenger Turns to Go Away," a 30-minute color film commemorating the 50th anniversary of the Annuity Board, will be presented in a premiere showing at the Southern Baptist Convention in Houston, Texas, June 5 at 7:15 p.m.

Featuring Hal Burdick and Jo Ann Shelton, the film portrays the Baptist preacher and the role he fulfills through a combination of song, dialogue and vignette. Miss Shelton, accompanied by full orchestration, sings seven songs,

ranging from folk to contemporary to religious. Professional actors depict the Baptist preacher in various stages of life — from his youth to his call from God.

After the premiere, the film will be available for presentation in churches and at various meetings. Any viewer interested in having the film shown in his church may make arrangements at the Annuity Board booth and receive, free of charge, a 45 rpm record of the songs Miss Shelton sings in the film.

U.S. Court Upholds Law Guarding Youth

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The Court held that Dallas current standards are vague and too loosely drawn.

The ruling on minors having access to "girlie" magazines stems from the arrest and conviction of a Bellmore, N.Y., luncheonette owner, Sam Ginsberg, who permitted a 16-year-old boy to purchase copies of "Sire," "Mr. Annual," "Escapade," and "Man to Man."

This was in violation of a 1965 New York law which prohibits sale of material considered obscene to children under 17. Thirty-four other states have very similar laws.

Justice Brennan noted that last Spring the Court had ruled that the magazines which the boy purchased are not considered obscene for adults, but in upholding Mr. Ginsberg's conviction, reasoned that the rights of the boy were not violated by denying him access to the same materials adults may have.

The New York law, the ruling said, adjusted the meaning of obscenity "to social realities," permitting the material in question to be assessed in terms of the interests of juveniles.

Among the dissenters, Justices William O. Douglas and Hugo L. Black held that the Court's intrusion into publishing abridges the First Amendment guarantees of freedom of the press and freedom of speech.

"Today this Court sits as the nation's board of censors," they charged.

The third dissenter, Justice Abe Fortas, termed the Ginsberg conviction "a serious invasion of freedom."

Douglas, Black Dissent

Justices Douglas and Black, in their dissent, quoted heavily from Anthony Comstock, who vigorously waged war against obscenity from 1872 to 1915, and who is credited with providing the impetus for the Federal Anti-Obscenity Act of March 3, 1873, and New York legislation of the same scope. Large excerpts regarding the "traps" Satan placed "for boys and girls especially" were appended to their 23-page dissent.

The dissenting Justices hinted that a constitutional amendment might be helpful. "If there were a constitutional amendment, perhaps the people of the country would come up with some national board of censorship."

Justices Douglas and Black said any definition of obscenity is "highly subjective, turning on the neurosis of the censor." This was given, in effect, as an argument against even the hint of an amendment setting up some kind of censorship board.

"Today," the dissent followed, "this Court sits as the nation's board of censors. With all respect, (we) do not know of any group in the country less qualified, first, to know what obscenity is when they see it, and second, to have any considered judgment as to what the deleterious or beneficial impact of a particular publication may have on minds either young or old."

Woman's Missionary Union Convention

Civic Center Music Hall
Houston, Texas June 3-4, 1968
THEME: Hope for the World
Monday Morning, 9:30

Call to Worship

Song Service — Paul Green, head of music department, Houston Baptist College, Houston, Texas

Organization

Recognition of Hostess Committees

Catapulted into the year of ministry, 1968

The Alaska Flood — Mrs. Robert Brannen, housewife, Freeport, Texas

The Beulah Hurricane — Charles McLaughlin, secretary, State Missions Commission, Baptist General Convention of Texas, Dallas

Solo — Virginia Babikian, artist in residence, Houston Baptist College, Houston, Texas

Prologue to the Year of World Missions and Evangelism, 1969

The Contemporary Luther Rice Story — Wendell Belew, secretary, department of pioneer missions, Southern Baptist Home Mission Board, Atlanta, Georgia

Meditation — "Hope of the World"

Adjournment

Monday Afternoon, 2:00

Call to Worship

Song Service — John A. Abernathy, emeritus missionary to China and Korea, second vice president, Southern Baptist Convention, Hot Springs, Arkansas

Underneath Are the Everlasting Arms

Through Forty-Two Years in China and Korea — Miss Lucy Wright, emeritus missionary to China and Korea; Greenville, South Carolina

Through Thirty-Nine Years in China, Hawaii, Hong Kong — Blanche Groves, emeritus missionary to China, Hawaii, Hong Kong; Bridgeport, Texas

Through Forty-One Years in Nigeria — I. N. Patterson, emeritus missionary to Nigeria; now at Southeastern Baptist Theological Seminary, Wake Forest, North Carolina

Through a Lifetime in Brazil — Helen Bagby Harrison retiring missionary to Brazil; Waco, Texas

Solo — Virginia Babikian

A Continued Story — Jesse Fletcher, secretary for missionary personnel, Southern Baptist Foreign Mission Board, Richmond, Virginia

Meditation — "Hope of the World"

Adjournment

Monday Evening, 7:30

Call to Worship

Song Service — Thad Roberts, minister of music, South Main Baptist Church Houston, Texas

Address: In an Age Without Precedent — Edward B. Lindaman, manager in Apollo contracts of North American Aviation, Inc., Fullerton, California

Solo — Virginia Babikian

Adjournment

Tuesday Morning, 9:30

Call to Worship

Song Service

Business

Election of Officers

Dreams... Bridge to the Future

Tomorrow in Africa — Mrs. Milton Cunningham, missionary to Zambia, on furlough in Fort Worth, Texas

WMU Geared to Change — Alma Hunt, Executive Secretary, Southern Baptist Woman's Missionary Union, Birmingham, Alabama

Solo — Virginia Babikian

A Dream in My Heart — Dr. Dorothy Brown, clinical professor of surgery, Meharry Medical College, Nashville, and first Negro woman in the Tennessee Legislature

Meditation — "Hope of the World"

Adjournment

Tuesday Afternoon, 2:00

Call to Worship

Song Service — William Ichter, missionary to Brazil, on furlough in Minden, Louisiana

Crusade of the Americas — A Dramatic Presentation Directed by Cecil McGee and Bob Oldenburg, Church Recreation Department, Baptist Sunday School Board

Adjournment

Ambassador Life Wins Award

MEMPHIS (BP) — Ambassador Life, a monthly magazine for boys enrolled in Royal Ambassador chapters at Baptist churches throughout the nation, has won a Freedom of Foundation award as an outstanding non-profit publication.

The award went jointly to the Brotherhood Commission of the Southern Baptist Convention which publishes the magazine, and to Mrs. Mildred Dunn, the magazine's editor.

Ambassador Life was selected to receive the Honor Certificate from the Freedom of Foundation for "an outstanding accomplishment in helping to achieve a better understanding of the American Way of Life."

ATTENTION Primary Workers

Baptists Ask Help

(Continued from page 1)

education, and Welfare, and the Department of Labor prior to the main thrust of the campaign to get assurances that adequate programs will begin to help the poor.

In the event that these talks fail to produce satisfactory results, the campaign leaders will move in approximately 3,000 poor people from all parts of the nation. These people will live in a camp, called "New City," as close to the U. S. Capitol as possible.

Nonviolent demonstrations are planned on the issues of jobs, incomes, welfare, health, housing, education, human rights. These demonstrations will be aimed at government centers of power.

Finally, if the government does not respond, the same philosophy of civil disobedience used in the civil rights demonstrations of Selma and Birmingham will be used here.



Miss LaVerne Ashby, perhaps the outstanding authority among Southern Baptists in Primary work, will be leading the Primary Leadership Conferences during Training Union Week at Gulfshore, July 29-August 2. She is consultant in Primary Work with the Training Union Department of the Baptist Sunday School Board, Nashville, Tennessee.

Write for reservations or for information to Gulfshore Baptist Assembly, Pass Christian, Mississippi.

Laymen Sought For Rio Meet

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several men had already been enlisted, urged others interested to contact Rev. E. L. Howell, director of the Brotherhood Department, Mississippi Baptist Convention Board, P. O. Box 530, Jackson, Miss., or write to him at P. O. Box 388, Yazoo City.

The Yazoo City layman said that he felt that this will be the most significant meeting for laymen to be held within the next several years and for that reason the state should be well represented.

Mr. Cooper said that the trip can be made at a total cost of \$530.00, which would include transportation, hotel accommodations, food and miscellaneous items.

In urging laymen to volunteer for the meeting, Dr. Chester L. Quarles, executive secretary-treasurer, said:

"The brightest light on the Baptist horizon in my estimation is the growing participation in the mainstream of Baptist life by our laymen."

"The great Christian movement is basically a lay movement. We depart from New Testament Christianity when we fail to look to laymen for dynamic leadership in our churches and denomination."

"The success of our laymen's participation will be brought to a magnificent focus at the Laymen's Congress in Rio."

The tentative itinerary will be as follows:

July 11 — pick up passengers in Jackson and other cities. Spend the night at Cali, Colombia.

July 12 — leave Cali for Buenos Aires, Argentina, with an intermediate stop at Lima, Peru.

July 13 — sightseeing in Buenos Aires and fly to Sao Paulo, Brazil, in late afternoon.

July 14 — participate in various church services in Sao Paulo on Sunday, giving testimonies and witnessing.

July 15 — in the morning, fly to Rio de Janeiro. Begin Congress in the afternoon and continue through Friday, the 19th.

July 20 — return to Cali and spend the night.

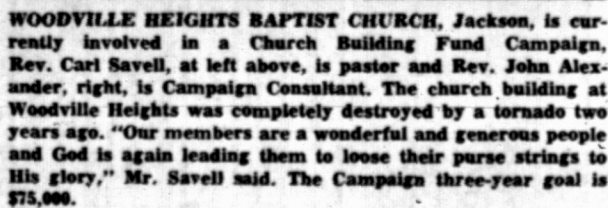
July 21 — return home. The Rio Congress is being sponsored as a part of the Crusade of the Americas in which lay involvement is being sought.

The Crusade of the Americas is a four-year effort to bring to the western hemisphere the fires of evangelism now burning so brightly in Brazil. For the Crusade, 1967 is the year of spiritual preparation; 1968 is the year for proclamation; 1969 is the year for the Crusades; and 1970 is the year for follow-through.

Correct mistakes before attempting new tasks.

The best time to tackle a small problem is before he grows up.

Statistics can be used to support anything — mostly statisticians.



WOODVILLE HEIGHTS BAPTIST CHURCH, Jackson, is currently involved in a Church Building Fund Campaign.

Rev. Carl Savell, at left above, is pastor and Rev. John Alexander, right, is Campaign Consultant. The church building at Woodville Heights was completely destroyed by a tornado two years ago. "Our members are a wonderful and generous people and God is again leading them to loose their purse strings to His glory," Mr. Savell said. The Campaign three-year goal is \$75,000.

S. S. OBJECTORS' FORMS ARE READY

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and medical care.

Apparently, unless there is obvious reason to question the applicant's affirmation, this will be all that is required for ministerial exemption from the self-employment Social Security tax. In fact, it may be so easy that some ministers may sign the conscientious objection statement without thoroughly thinking through the implications and results of his act. He may later regret having done so.

Should Not Hurry

For this reason no minister should rush into signing the conscientious objection application for participation in Social Security until he has all the facts before him and until he fully understands what is involved.

Obviously, there is a difference between anger or disapproval of a governmental program and "conscientious ob-

jection."

Before a minister signs such a conscientious objection statement on Social Security he should think through the long-range effects on both himself and his family.

However, if a minister is honestly a conscientious objector to paying Social Security taxes on that part of his income which is derived from his ministerial services, he should obey the voice of God, willingly accept the consequences and make application for exemption.

There is ample time for the conscientious objector to make up his mind since the application need not be filed until April 15, 1970. On the other hand, for those ministers not conscientious objectors their mandatory Social Security coverage obligation began Jan. 1, 1968. This tax must be paid at the same time he pays his 1968 income tax.

National Conf. . . .

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him on the committee.

Heads of other committees include Gomer R. Lesch, public relations committee, and Lee Garner, materials and continuance committee, both of the Sunday School Board staff; Louis R. Cobbs, plenary committee, and Claude Rhea, music sub-committee, both of the Foreign Mission Board staff; Mrs. R. L. Mathis of the Woman's Missionary Union, drama sub-committee, and Home Mission Board staff; Nathan J. Porter, logistics committee; E. Warren Woolf, exhibits committee; Cecil D. Etheredge, group work committee; and Edward Rickenbacker Jr., post-plenary committee.

General sessions will be held in the Civic Center Auditorium, Atlanta. Eight downtown churches will host the group meetings.

Great minds have purposes, others have wishes.

Editors Urged On Reform

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kind," said Sen. Mondale, a Presbyterian and son of a Methodist minister.

He revealed that he met Southern African heart surgeon Christian Barnard after the open housing vote, in the Capitol. Dr. Barnard, who implanted a Negro's heart in a white patient, contended that open housing legislation "won't work" because only education can handle such a problem. Sen. Mondale said he replied that law is also a good teacher. "You can't make 'stop' signs voluntary," he said.

Sen. Hatfield drew warm applause after an appeal to church editors to make their one "unique" contribution to U.S. society—presentation of an authoritative spiritual message.

He said legislators "must have the kind of support you are able to give" in developing public support of civil rights and socio-economic needs. But he said the church too often is an "imitation of the other institutions of life" and does not reflect spiritual elements.

More than material programs, Sen. Hatfield said, people today want inspiration. He said President John F. Kennedy "elicited faith and confidence" not by saying what he would give people, but by stressing the people's responsibility to give of themselves, as through the Peace Corps. He also joined the criticism of the American Society of Newspaper Editors—meeting in the city the same time as ACP—that the Johnson Administration has engaged in "official deceit."

Responsibility Seen

Sen. Hatfield said the church's "primary responsibility is to make Christ relevant," and criticized a tendency to tell more of "what we don't believe" than the positive aspects of Christianity.

The Republican Senator from Oregon also asked the church "to redefine the role of authority." He does not favor, he said, simple solutions such as "more troops, more policemen." But he saw an increasing challenge to authority in the home and school and elsewhere in society. "Authority begins with the faith of men. Does the church reflect only what people want to hear?"

Sen. Hatfield urged new emphasis on "the authority of Scripture, of God, of Christ in the lives of men. If the church fails here, no other institution can fill that void."

"Man can get his 'greatest inspiration,' he said, by seeking 'God incarnate in Jesus Christ. The world needs Christ this particular day.'"

Monday Holiday Bill Attacked By 'Lord's Day' Body

(Continued from page 1)

tion, Dr. Jeanes reiterated the Alliance's contention that the resultant three-day weekends would cut into Sunday School activities, and that the long weekends would produce a greater highway death toll.

Dr. Jeanes also claimed the legislation would "hinder" the work of smaller congregations who depend on week-by-week financial support. "Four more holiday weekends," he charged, "with reduced attendance, could create serious financial problems for such smaller churches."

Observing that under the proposed bill, two of the holidays would fall in October, he said the churches' educational programs, "accelerated following a Labor Day weekend and the Summer vacation," would suffer.

He further observed that "most of the churches rally their constituency on the first Sunday of October which is marked as World Communion Sunday. The proposed legislation would create an intrusion into the churches' program the very next Sunday."

"It would return with a similar weekend intrusion on the fourth Sunday of October Reformation Sunday, which is observed by many congregations throughout the nation."

The bill was supported last year by the Commerce Department and National Chamber of Commerce. A Harris Poll taken in January revealed, however, that 64 percent of the population oppose the holiday changes.



Blue Mountain's May Queen

As students of Blue Mountain College rehearse for the 68th May Day program Miss Polly Childers of Coldwater, left, Maid of Honor to the May Queen, practices the Coronation of Miss Patsy Henry of Memphis, right, the 1968 Queen of the May. The Festival, which will be held in Modena Lowrey Berry Auditorium, will begin at 3:15 p. m. on Saturday, May 4.

Project Planned To Upgrade The Potential Of Negroes In Delta

WACO, Texas — Officials of schools in Illinois, Mississippi and Texas met at Baylor University April 4 to discuss plans for a project to upgrade the educational potential of Negroes in the Delta region of Mississippi.

Baylor University, the University of Southern Illinois and Southern Methodist University have volunteered to assist Mississippi Valley State College in Itta Bena in planning and carrying out the project, pending approval of a grant from the federal government.

Later they will hold a planning session in Itta Bena. Mississippi Valley State College is an 18-year-old school with an

enrollment of 2,400 students.

If the project is accepted by OEO, representatives from each of the schools will work in Mississippi coordinating the project.

The proposed program would include providing wider educational experiences for students enrolling in the Mississippi school and those attending secondary or elementary schools of the region.

Help would be given to college-age individuals who have potential but lack the means of going to college.

The project would upgrade and modernize teaching and learning facilities at the college.

Economic Ed Conference For Clergy Planned

The First Mississippi Economic Education Conference for the Clergy will be held at the Episcopal Conference Center, Canton, May 20-23, according to an announcement by Dr. Joseph A. Greene, Jr., Dean, School of Business Administration, University of Southern Mississippi.

It is hoped that 55 Mississippi clergymen of all faiths, together with a like number of leaders in business, labor and agriculture, will participate in this program.

The conference is financed and conducted by the Clergy Economic Education Foundation, located on the campus of Purdue University, West Lafayette, Indiana, and is co-sponsored by the University of Southern Mississippi.

The purpose of the conference is to provide an opportunity for the clergy to learn the fundamentals of analyzing and interpreting major economic issues.

"Critical periods of change in our society inevitably pose serious problems that demand solution. Frequently these issues are rooted in economic phenomenon," Dr. Greene said. "It is toward this end that the conference is dedicated — helping the clergymen to understand the economic processes which they are expected to interpret," he added.

The conference is a laboratory — where a group of alert, experienced clergymen, brought together by recognition of a problem, become a dynamic group where one can concentrate on a practical project in an atmosphere of informal congeniality—where a lot of fun is had doing a lot of work.

There is minimum of emphasis on formal learning and a maximum stress on doing, discussing, consulting — giving every opportunity to learn through direct contact with people who know.

The final program has been arranged and includes some nationally known university economists.

While the deadline for applications has past, there are still a few more vacancies for which interested clergymen can apply by writing to Dr. Joseph A. Greene, Jr., University of Southern Mississippi, Box 21 S.S., Hattiesburg, Mississippi.

Washington Refugees Aided By Baptists

WASHINGTON (BP)—Fires raged within two blocks of the Baptist Building that houses the District of Columbia Baptist Convention and the Baptist World Alliance during the recent rioting in the nation's capital following the assassination of Martin Luther King Jr.

Store windows were smashed by looters within a block, but no damage was done to the Baptist Building or to churches in the city.

Across the city where the offices of the Baptist Joint Committee on Public Affairs are located two blocks from the U. S. Capitol, smoke from the inner city engulfed Capitol Hill.

On the Friday afternoon following the assassination as the city began to burn and as widespread looting ran rampant, most government offices as well as those of the Baptist Building and the Baptist Joint Committee closed two hours early. Traffic jammed the streets almost to a standstill.

The curfew imposed on the District of Columbia closed churches on Sunday night and caused a meeting of the Executive Board of the District of Columbia Baptist Convention to be postponed a week.

During the crisis the police and public officials appealed to people to get off the streets and stay away from the inner city. In spite of the warnings, however, the streets were

jammed with sightseers, as well as by looters.

Churches were opened for refugees from their burning homes and as distribution centers for food, clothing and medical supplies.

The National Baptist Memorial Church and the Calvary Baptist Church were in the heart of the riot-torn areas. National Church in co-operation with a Methodist, Presbyterian and Unitarian Church already were engaged in a project to minister to spiritual and physical needs in the inner city.

This project focused its activity at the Calvary Methodist Church, which served as a distribution center. Members of the National Baptist manned the operation, along with help from others.

The Calvary Baptist Church has a regular day center in operation for its immediate community. This church distributed food and clothing to families in connection with its center.

Although there was no separate organized Baptist effort to give relief to the distressed, most Baptist congregations and many individual members joined in community and eccumenical projects by providing food, clothing, money and manpower.

JOHN FOSTER DULLES: The world will never have lasting peace so long as men reserve for war the finest human qualities. Peace, no less than war, requires idealism and self-sacrifice and a righteous and dynamic faith.

ABC-TV TO SHOW BAPTIST FILM ON REVELATION BOOK

FORT WORTH (BP)—A biblical documentary examining the historical significance of the New Testament book of Revelation will be shown for the second time by the American Broadcasting Co., at 1:00 p. m., on May 5.

Entitled "I, John," the documentary film was produced by ABC News in cooperation with the Southern Baptists' Radio and Television Commission, and was photographed on the Island of Patmos in the eastern Mediterranean.

The apostle John was exiled on the island near the end of the first century A. D. While there he was inspired to write Revelation, a message of comfort and ultimate victory to fellow Christians in Asia Minor, who were under severe persecution by the Emperor Domitian.

"I, John," first shown by ABC last October, delves into legend and controversy associated with the book. Narration and scripture passages are combined with camera and sound effects to enhance the imagery in which Revelation abounds.

John C. Stevens of the Southern Baptists' Radio-TV Commission here wrote the script, and Wiley Hance, manager of ABC's Public Affairs Department, was producer.

Thursday, May 2, 1968

BAPTIST RECORD PAGE 3



DR. AND MRS. BENJAMIN R. LAWTON, missionaries to Italy, prepare the "bibli-tek" for another trip. This mobile unit was put to use in a number of cities and towns during Italian Baptists' recent nationwide evangelistic campaign. The bibli-tek (so called because it uses technology to present the biblical faith) provides an organ, portable platform, and loudspeaker, and attracts attention. — (Photo by Frederick H. Anderson)

Italy Baptists Strengthened By Evangelistic Campaign

On a busy boulevard in Turin, Italy, a bus driver stopped his vehicle long enough to reach through the window and grasp a little piece of literature proffered by a man on a traffic island. He drove off with a pamphlet bearing a white cross imposed over a black globe against a blue background, with the words, "Jesus Christ is the Saviour of the World."

The bus driver is among thousands of people throughout Italy touched by Italian Baptists' first nationwide evangelistic campaign.

A succession of five regional simultaneous efforts, the campaign started in Sicily and the "bootheel" of mainland Italy in early March and moved northward week by week until it concluded in the Milan-Turin area. The preaching load fell on 15 pastors with demonstrated ability as evangelists. Some of them preached for two or three of the five weeks, and Dr. Piero Bensi, of Florence, secretary of evangelism for the Italian Baptist Union, spoke every night for three weeks.

Baptists took the gospel into the piazzas, nerve centers of Italian cities and villages where people congregate. The preaching and singing in these town squares helped attract nonmembers to meetings in the churches. Fifty-seven visitors were present at one service.

ice of 51-member Garbatella Baptist Church in Rome, and at the end of the week 10 persons professed faith in Christ. (All of Garbatella's members attended services except two who were ill.)

Beginning two years in advance, the Baptist Publishing House in Rome printed 1,134,150 pieces of campaign literature — giveaway tracts, letters of invitation for church members to send friends, special paperback hymnbooks and a device for campaign workers. All the material bore the white-cross, black-globe campaign symbol.

One of the printed items was a card on which a person wishing further information could write his name and address. Hundreds of these cards have come in.

According to Dr. Bensi, "inner revival" is the outstanding accomplishment of the clares. A similar evangelistic fervor was present after World War II, but waned during the economic boom of the last decade.

About 50 of the 80 churches related to the Italian Baptist Union participated in the campaign, and some of the others now wish they had taken part. Future campaigns seem assured. In late summer or early fall there will be a conference for pastors to discuss evangelistic preaching.



CHRISTIAN HOME WEEK MAY 5-MAY 12

CHRISTIAN HOMES-GOD'S FIRST INSTITUTION
CHRISTIAN HOMES-NEED CHILDREN FIRST
CHRISTIAN HOMES-CHILDREN'S FIRST NEED

"Christian Homes are our business. Neglected and dependent children come to your Baptist Child Care Agency by the hundreds each year seeking a solution to the problems of their families. These problems are spiritual—the search is for superior services provided by a superior staff, demonstrating for them the stability and safety of the Christian Home.

Our boys and girls—their needs—their future—is in large measure in your hands and on your hearts. The adequacy and effectiveness of this expensive and significant mission program is entirely dependent upon your support. Seventy percent of our minimum operating needs must come through your designated giving.

WILL YOU.

OBSERVE SPECIAL PRAYER FOR US DURING CHRISTIAN HOME WEEK?

OBSERVE A SPECIAL OFFERING FOR US IN YOUR CHURCHES ON MOTHER'S DAY?

"When my father and my mother forsake me then the Lord will take me up . . ."
(Psalms 27:10)

The Baptist Children's Village
Box A—Delta Station
Jackson, Mississippi 39213



The Baptist Record

Largest Circulation of Any Newspaper
Of Any Kind In Mississippi
JOE T. ODLE, Editor

Southern Baptists And The Ecumenical Movement

Ecumenism is not a major issue with Southern Baptists today, but it is a problem which must be faced. This does not mean that Southern Baptists are about to become participants in modern ecumenical organizations, for they are not. There is almost no chance that Southern Baptists will, at any time in the near future, vote for organic participation in any of the present day ecumenical movements.

Nevertheless, ecumenism is the spirit of the hour among most Christian groups, and some Southern Baptists feel that their convention should become involved. Almost all other larger Baptist groups, as well as most other major Christian denominations, are actively ecumenical, so some are saying that Southern Baptists must become participants if they are to remain in the main stream of modern Christianity. Among these are pastors, theologians, laymen and young people. They are a minority, however, and it is clearly evident that most Southern Baptists still feel that their witness would be weakened or even lost if the convention did enter the modern organic unit movements.

It is because of this that we have chosen ecumenism as one of the issues to be discussed in our Baptist Record series on "Problems Facing Southern Baptists and Mississippi Baptists." This issue of the Baptist Record presents four articles on the problem by pastors in our state. As before, we invite our readers to participate in this discussion. The response last month was splendid, and we expect it to be even better on this subject.

Not a New Problem

Ecumenism is not a new problem for Southern Baptists. From the book "Baptists and Christian Unity" by William R. Estep, and other sources we glean the following historical facts:

In 1890 the convention passed a resolution proposing a conference on faith and order. The resolution said, "We respectfully propose to the general bodies of our brethren of other denominations to select representative scholars, who shall seek to determine just what is the teaching of the Bible on the leading points of differences of doctrine and polity between the denominations." While there was some correspondence with the Disciples of Christ as a result of this, very little came of it, and by 1894 the proposal had been laid to rest.

In 1909 the Home mission Board was invited to join the recently organized Home Missions Council, but declined to do so when told by the Convention that it was "deemed inadvisable" that they join.

From 1893 to 1919 the Foreign Mission Board sent representatives to meetings of the Foreign Missions Conference of America, but did not accept membership in the organization. From 1919 to 1938 no representation was sent, but in 1938 the board joined the

Conference. This relationship ended in 1950 when the Conference signified its desire to become a part of the National Council of Churches.

After some years of considering possible relationships with procedures which were developing looking forward to a World Conference on Faith and Order, the Southern Baptist Convention, in 1914, issued a "Pronouncement on Christian Union and Denominational Efficiency" in which it said no to the ecumenical movement, but kept open the doors of interdenominational cooperation without "entangling alliances."

In 1919 Southern Baptists were invited to become participants in the newly developing Interchurch World Movement but declined to do so. It was at this time that former Baptist Record editor, Dr. J. B. Gambrell, president of the convention, uttered his famous statement, "Baptists do not ride a horse without a 'bride'." He also said, "Furthermore, you do not unite two bushes by tying their tops together."

In 1932 the Convention declined to send representatives to another proposed World Conference on Faith and Order. In 1937 the invitation was repeated, but the convention simply replied with a reference to the 1932 action.

Representatives Sent

In 1937 the convention did ask representatives to attend, as visitors, a Conference on State, Church and Community, held in Oxford, England. Appointed to attend were Dr. John R. Sampey, and Dr. and Mrs. J. D. Franks (of Mississippi). The party "found the atmosphere of the ecumenical conference quite uncongenial" and in reporting on the meeting, Dr. Sampey said "I have the distinct impression that in the findings of the Conference, though we affirm more than once our belief in the Saviourhood of the Lord Jesus and his sole mediatorship, yet time and again the church and the sacraments are thrust between the individual soul and the Saviour, as in some sense essential to his salvation."

In 1940 the Convention declined an invitation to join the World Council of Churches. It said, "Our convention has no ecclesiastical authority. It is in no sense the Southern Baptist Church."

As far as we can ascertain there have been no moves made in recent years to bring the convention into any type of ecumenical relationships. There was no effort to get Southern Baptists to join the National Council of Churches when it was formed in 1950, nor to secure consideration of the Consultation on Church Union, which hopes to unite several of the major denominations of America. The convention did not send official observers to the Roman Catholic-Vatican Council sessions.

Some individual churches and some pastors have participated in ecumenical programs, and still are free to do so, since the convention has declined to set membership tests which would seek to forbid such relationships.

Cooperation

None of these actions mean that Southern Baptists have not walked in fellowship with, and cooperated with, other Christian groups, where it could be done without organic relationships or compromising distinctives.

Southern Baptists have worked with, and still participate in such united efforts, as Bible societies, theological fellowships, evangelism programs, press groups, etc. An example of such cooperation over many years is in the work of the Uniform Lesson Series

for the Sunday school. The late Dr. John R. Sampey, theologian and former convention president, was a member of this committee for 46 consecutive years, and its chairman for many years.

While there are some calls today for organic relationships in the ecumenical movements, most Southern Baptists and their leaders, apparently feel that their greatest contributions can be made in spiritual unity rather than organic.

Somewhere we read that years ago an Episcopal Bishop suggested that there was need for only three denominations. He said that Baptists should be on one side, and Roman Catholics on the other, with all others grouped together in between, since the differences between these latter are minute. Perhaps this is oversimplification, but this man clearly saw that Baptists are a distinctive people.

This is our conviction, too. If others want to unite, let them do so. Baptists, however, cannot enter organically into such groups without abandoning their distinctive beliefs. If others are given up, there is no reason for continued Baptist existence anyway.

Southern Baptists can walk in spiritual fellowship with other Christians without organic entanglement. This is where they have stood throughout their entire history, and it is where they must continue to stand today.

We Must Care

"I never have written a letter to the editor, but I am going to write one to you." These words were spoken by a lady from Tennessee who was with a group from that state, which visited the Mississippi Baptist Children's Village last week.

"I get many letters," replied your editor. "What are you going to write about?"

"About this marvelous home for children!" she replied.

And so another person joined the multitudes of Mississippi Baptists who believe that our own Children's Village is one of the finest child care institutions in the world.

Now the time has come when all of us can express that feeling in a tangible manner. Annually at the time of Christian Home Week and Mother's Day, Mississippi Baptists have the opportunity to make a special love offering for the Village.

Until last year, this offering was taken at Thanksgiving time, but was changed beginning then, to coincide with the emphasis on home and mother at this early summer date.

The Children's Village depends on this special offering for approximately 70% of its budget support. The other 30% comes from the Cooperative Program.

Never has there been greater need for adequate support for this institution. It now is ministering to as many or more children than at any time in its history. Moreover, larger needs arise each day.

The trustees of this institution, its administrator, Mr. Paul Nunnery, the staff which cares for the children, and the children themselves, deserve the support of every Mississippi Baptist.

Let us show that support now, by making this the largest love offering in the institution's history. This will not be difficult to do if every church and individual participates.

Let us give worthily this year, showing how much we really do care.

Managers of one New York City hotel allowed customers to finance wedding receptions on an installment basis. They call their plan "Marry Now - Pay Later." (Changing Times, 4-1968)

Barroom owners can be held legally responsible for highway deaths an injuries caused by drunken drivers, according to a ruling handed down by the Massachusetts Supreme Court. The decision said it is illegal under state law to serve an intoxicated person and that the law is designed not only to protect the intoxicated person, but "members of the general public as well." (Listen, May-68)

"I believe we are now in a situation in which the gravest consequences for this nation will ensue if we fail to act decisively on the problems of the cities, poverty, and discrimination... we are in deep trouble as a people. And history is not going to deal kindly with a rich nation that will not tax itself to cure its miseries," predicted the Former Secretary of Health, Education, and Welfare John Gardner in an address to the American Statistical Association. (Saturday Review, 3-16-68)

Calendar of Prayer

(This list is not compiled according to birthdays.)

May 6—Ruth Miller Clark, Clarke College faculty, Bobby Walton, Tate associational Sunday school supt.

May 7—Mrs. H. B. Longest, WNU vice-president, District 1; Mrs. Tarkey Barber, faculty, Gilfoy School of Nursing.

May 8—Louie Farmer, Baptist student director, University of Southern Mississippi; Jack Winscott, Hinds associational Training Union director.

May 9—Zeno Wells, Jackson County supt. of missions; H. V. Bryant, Jones County supt. of missions.

May 10—Leon Emery, Baptist Building; Ruth Little, Baptist Building.

May 11—E. E. Gilmore, faculty, Wm. Carey College; Mari Hubbard, faculty, Blue Mountain College.

May 12—Neil Lee, Baptist Book Store; Erlene McIntyre, staff, Children's Village.

return to God and His way. A clarion call: "Back to God," from the pulpit and from every leader in our SBC Convention. We MUST take a stand like Moses: "Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me" (Exodus 32:26). Moses did not sanction their wrong doings. NO, just the opposite! "You have sinned a great sin," and he went unto the Lord asking for an atonement for their sins. I tremble when I think of what may happen to the work of Southern Baptists, whom the Lord has used in a marvelous way around the world, preaching the gospel message, lest we lose some of our faithful, through the years, members. The responsibility of the pastor has always been great, but this increases daily in this our time. There is a balm in Gilead for this sin-sick world. God help us to lift up the remedy, Jesus, while it is day. Jesus is coming again.

Sincerely,
V. C. Windham
Pastor, 38th Ave. Church
Hattiesburg.

The Baptist Record

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Official Journal of The
MISSISSIPPI BAPTIST
CONVENTION BOARD
Box 530, Jackson, Miss. 39205
Chester L. Quarles, D. D.
Executive Secretary-Treasurer

The Baptist Building
Mississippi Street at Congress
Baptist Record Advisory Committee: Henry Harris, West Point; S. B. Mason, Jackson; Norman Gough, Clinton; Carl E. Talbert, Jackson; Kelly Danner, Brookhaven; Paul H. Leber, Moss Point.

Subscription: \$2.00 a year payable in advance.
Entered as second-class matter April 4, 1918 at the Post Office at Jackson, Miss., under the Act of October 3, 1917.

The Baptist Record is a member paper of the Southern Baptist Press Association, the Associated Church Press and the Evangelical Press Association.



"Our failure as a civilization will not come about through our failure to reach the moon by a certain date; rather it will come about as a consequence of our inability to understand man as man and to communicate with each other about the essential issues of life." — Dr. Ariand F. Christ-Janer, upon his inauguration as president of Boston University

"Young people are not hung up on sex, their parents, or their academic work. Their greatest preoccupation is loneliness." So says a Haverford College psychology professor, Douglas Heath. American education, he thinks, has ignored their emotional and social development while over-emphasizing their intellectual development. His studies reveal that today's students are more self-centered and that they over-value the intellect.

Creativity can be developed, regardless of intelligence level, says a recent article by Stanford University psychologist, Ernest Hilgard. Fifth and sixth grade children have been taught creative problem-solving, and the results are stimulating education everywhere.

Competence, he says, is also essential. The less creative, but fully competent, have a high conscience in doing what they have promised to do. "While we like creative architects who build monuments, we also like buildings that are properly heated and ventilated, whose plumbing works, that have enough closet space, and come near to their estimated costs."

We may well seek an appropriate balance between creativity and competence, to enhance the common good. Spontaneity and dependability are mutually important.

Don't make excuses—Make good!



New Books

The Commissioned Churches in the Current Crisis by O. M. Stallings (Published by Author, 1931 Duncan St., Conway, Arkansas 72032, 212 pp., cloth, \$3.00; paper, \$1.25)

A Baptist pastor who has spent many years in pastorates of Arkansas Baptist churches, discusses Southern Baptists and their relationship to present world crises. He writes on the history of Baptists, their distinctive Bible position as churches, and the need for their clear witness to today's world. Opening chapters discuss the nature of a New Testament church. The author is disturbed by current trends of ecumenism, doctrinal compromise, and spiritual weakness. He challenges Southern Baptists to continue as true Baptists in the New Testament pattern, and in the paths followed by great Baptist leaders of the past. He says that Southern Baptists need "to stand up and be counted

now." This is a splendid analysis of present world conditions and trends as they relate to Baptists, and a thought provoking call from a Baptist leader who has watched SBC developments through the years. Baptists of today will do well to listen to and heed his words.

NEIGHBORS YET STRANGERS by A. Jase Jones (Broadman, paperback, 102 pp., \$1.75)

This book helpfully combines in one volume, in concise form and simple language, an explanation of the Jew and his religion, and suggestions for a Christian witness to the Jews. It has two purposes, one to help Christians show their Jewish friends what it means to accept Jesus Christ as Saviour and Lord, and the other to improve relations between Christians and Jews by increasing Christian understanding and appreciation of Jewish neighbors.

The Baptist Forum

Urges Dedication To Christ's Cause

Dear Dr. Odle:

It is needless for me to say that we are living in a day of turmoil, strife, confusion, etc. When a person is born again, he is a new creature (2 Corinthians 5:17). To me this means exactly what it says: old things pass away, all things become new. Dr. Vance Havner says: "We are under new management." Jesus said: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matthew 6:24) "He that is not with me is against me; and he that gathereth not with me scattereth abroad. Either make a tree good, and his fruit good; or else make a tree corrupt, and his fruit corrupt: for the tree is known by his fruit." (Matthew 12:30 and 33). Paul said: "For God is not the author of confusion, but of peace, as in all churches of the saints." (1 Corinthians 13:33).

In the light of the Bible, the devil is the author of all the confusion plaguing our entire world today. There are two

WITH GOD IN THE GARDEN by J. Earl Mead (Broadman, 78 pp., \$2.50)

The beauty of Glorieta's terraced gardens was the spark that kindled these inspirational messages. For five years at the Glorieta Baptist Assembly in New Mexico, Dr. Mead, minister of education at Cliff Temple Church, Dallas, Texas, until his retirement, led in the early morning meditations, in the gardens. In this volume he has gathered together a group of his messages, using examples from nature and the Bible, along with illustrations from his own experiences. These are words of inspiration for the individual, as well as excellent source material for group devotionals.

roads for us to travel, one with Jesus the other with the devil. God has given us the freedom of choice, choosing the one we want to travel. I preach this to those who come to hear me. I have been born again and I know that there are thousands around the world who have had the new birth experience. I am not boasting about self, but I have no desire to murder, riot, burn, and loot as seems to be the order of the day. Christian people are confused about the confusion that is being brought about under the cloak of Christianity. Furthermore the confusion increases when our own Baptist Record carried the news releases from the Baptist Press: "SBC Leaders Deplore King Assassination," April 11, 1968. No Christian has murder in his heart, nor does he have hatred as seemingly is implied through the Baptist Press. However, there is a question in many hearts because our leaders seem to sanction the non-violent acts that took place, almost daily, under the leadership of King. To lead people to demonstrate, burn, loot and murder, these the requirements to win the Nobel Peace Prize? Did the Christian people "help pull the trigger" as C. R. Daley wrote, Kentucky Baptist? Well did Dr. Duke K. McCall state: "almost every time Civil rights legislation has been stalled in Federal Congress, someone is murdered" (which is communist doctrine) "to set it back on the road." Therefore it seems to follow the communist pattern.

I cannot agree with Jack U. Harwell, editor "Christian Index," Atlanta, Georgia, that we ought to lead our people: "in rededication to the causes for which he died." I will endeavor to lead my people to dedicate themselves to the cause for which Jesus Christ died, but not for King's cause! Nor can I agree with C. Emanuel Carlson, director of the Baptist Joint Committee on Public Affairs, Washington, "Long list of the prophets and the martyrs who have lived

and died for a noble cause."

He could have been a great leader for his own people if he had used the right methods. When he or any other human being is exalted to the same height as Jesus Christ our Saviour, this is wrong. I could go along a little, with his being compared to Moses, but not lifting him up to the level of Jesus. Relative to the return of Jesus, Paul said: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of Perdition: Who opposeth, and exalteth himself above all that is called God or that is worshipped; so that he as God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things?" (2 Thessalonians 2:3-5).

I do know that opposition, to local, State and Federal laws, has grown daily since 1954. The Bible admonishes us to obey the laws of the land. King was told to say that he would make the decision whether he is to obey or disobey. According to the Bible this is wrong. King being allowed to make his own rules along with his followers and supporters, has led our Nation and world to suffer. The results have been disobedience, rioting, burning property, murder, looting, etc. Officers, seemingly, were ordered to let them alone... turn your back. Paul said: "Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Galatians 5:21). In the 22nd verse he tells us about the fruit of the Spirit. What a contrast!

I do not know what tomorrow will bring, but I do know who holds all of the tomorrow, it is God. My own people are in a state of indecision, and confusion, what are we to do? I am not a prophet, but I feel deeply in my soul that there MUST be an about face

Cooperative Endeavors Urged Without Union

By Frank W. Gunn
Pastor, Forest Church
"These, then, are ecumenical times," said Rev. Claude U. Broach in his article appearing in the December, 1967, issue of The Baptist Program. What exactly does this mean? In the Scriptures ecumenical has the significance of the whole inhabited earth—the world. By metonymy the word indicates the inhabitants of the earth—men. However, the contemporary meaning, which apparently goes back to the early 1900's, emphasizes a movement toward the organic union of Christendom. This school of thought within

tists do oppose this type union which would syncretize doctrine and ignore distinctive attributes of our denomination. The disagreements are many on questions of polity, sacraments, worship, and theology. As an example of this, we realize that we are suspicious of any form of ecclesiastical authority. We emphatically insist that each local church is independent. This Baptist principle of the autonomous congregation stands in direct conflict with the centralized leadership of the Episcopal Church. We can readily see that only the sacrifice of conviction could ever

We can do all within our power to foster good relations among the existing Christian churches, we can magnify our fundamental agreements, and we can stress our spiritual unity. Spheres of cooperation should always be sought wherein denominations can work for the common good. This can best be done when churches undertake common evangelistic enterprises. An example of this is our present participation in the Crusade of the Americas. You will recall the differences of opinion that could have led to an explosive situation in Acts 15. These differences were dealt with, not so much by compromises, but by adjustments since the questions of salvation and fellowship were involved. This was a common ground of interest. We who labor in the framework of our church and denomination can certainly work with Bible Christians in the quest for souls. Herein is found an example of true unity.

I believe the majority of Southern Baptists will reject the overtures of ecumenism. It has been said, "we must never sacrifice our beliefs and convictions on the altar of merger because most often you end up with nothing." When we consider the magnificent blessings of God on our convention we are reminded again of His presence and leadership. Indicative of this is our magnificent Cooperative World Missions Program that has meant so much to the witness of Christ through the channels of our denomination. We must not be willing to sacrifice much that has made our denomination great just for the cause of ecumenism.

Dr. Jess Moody presents a graphic picture in his book, "A Drink at Joel's Place," when he speaks of the sound of the Sanded Feet walking beside him. He has written, "a denomination will be great so long as its leaders can still hear the sound of the Sanded Feet." Let us even now turn deafened ears to the sounds of the Super-Churchmen and listen for the sounds of the Sanded Feet!

Raises Natural Question
The natural question at this point is how can Southern Baptists work with other Christians, without weakening our own peculiar witness?

"Baptist Problem" Series

On this page you find four articles on the second subject in the new "Great Issues Facing Southern Baptists and Mississippi Baptists" series. We suggest that you read the introductory statement concerning the series on page one, if you have not already done so. We also suggest that you read the editorial introduction before reading the articles.

Then, if you would like to enter into discussion of the subject, write on it immediately and send to the editor. The discussion will continue through this month.

The next new subject in the series will appear in the first issue in June.

the ecumenical movement seeks the assimilation of all denominations into one visible, organized church. We are familiar, at least by name, with the Super Church idea where ecumenists share in a dream for the unity of all Protestants, Orthodox, and Roman Catholics in one corporate structure.

Southern Baptists have not united in this effort, nor do I feel we will, for very good reasons. We represent the largest Protestant body which remains outside the ecumenical movement. For this lack of response we have been called, "smug, too inbred, a Big Bunch of Prudes, guilty of the great sin of our age, indifference, and possessing an ostrich-like attitude." In the light of our convictions, these should be taken as compliments and not criticisms. The majority of Southern Baptists

solve such differences. It would take a near-miracle for churches around the world to unite organically with anything like a common front.

The charter of the ecumenical movement appears to be John 17:21. It is my opinion that this verse refers to spiritual unity and not organic union as the advocates of ecumenism claim. We are not a people of divisiveness, as some say, but rather we know there are the bonds of spiritual unity with all who have experienced the saving grace of Jesus Christ and who have been born into His kingdom. This unity is not contained within the framework of any denomination.

Division Among Baptists Is Seen On Ecumenical Move

By Brooks H. Wester
Pastor, First Church,
Hattiesburg

A great amount of talking and writing is being done around the world today on the subject of the Ecumenical movement within the churches of all denominations. The dream of uniting all Christian believers in one earth encompassing structure of church organization is at least 450 years old. In recent years some church groups have united by bringing their churches under one organizational structure. More discussion is going on at the present time. There has been organizational involvement in the interest of cooperation between various Protestant groups for many years. Many letters of the English alphabet have been used to designate the organizational accomplishments of this "urge to merge," as it has been humorously described. We have the NCC to identify the National Council of Churches. One step further is the WCC to designate the World Council of Churches. There are other organizations claiming wide representation among Christian bodies that are outside the organizational framework of the NCC and WCC.

In 1962 the United Presbyterian Church in the U.S.A., the Episcopal Church, the Methodists, and United Church of Christ began discussions designed to build a united church in the United States. This original group was soon joined by representatives from the Disciples of Christ, the Evangelical United Brethren, the African Methodist Episcopal Zion Church, the African Methodist Episcopal Church, the Presbyterian Church in the U.S., and the Christian Methodist Episcopal Church. This group and their meetings, have been designated as consultation on church union. The first letters of each word have been used

to shorten the designation to COCU.

The National Observer of April 1, 1968, in reporting on the meeting of 150 delegates and consultants in Dayton, Ohio, headed their report, PROTESTANTS SET 1970 AS TARGET TO BEGIN BUILDING ONE CHURCH. In the body of the report it said, "COCU is committed to the concept of merging whole denominations—property, governing boards, and all—as opposed to local working arrangements among congregations."

Southern Baptists, while outside the mainstream flow of this "urge to merge," have not been totally isolated from the current it has created. The December 1967 issue of the Baptist Program carried an article by Dr. Claude U. Broach of North Carolina suggesting that Southern Baptists need a change of attitude toward the ecumenical movement. This article prompted swift and varied response from all parts of our Convention. Seventeen of those responses were printed in the "open meeting" segment of the April, 1968 issue of The Baptist Program. Ten of those expressed their opposition to any thought being given to Southern Baptist involvement in current ecumenical discussion. Some used very strong statements to express their opposition. The other seven responses gave varying degrees of opinion concerning our becoming involved in some form of "unity" or "union" with other church bodies.

Seventeen Responses
While seventeen responses to an article suggesting that we consider closer ties with other Christian groups could not be interpreted as an expression of the thinking of all Southern Baptists, it is typical of the opinion held by a great cross section of our constituency. We, therefore, may

safely think that there is sharp division of opinion among our people on the subject of the ecumenism that has gained great momentum in the sixties of this 20th Century.

My own thinking on the subject is that most Southern Baptists want nothing to do with any movement that is dedicated to the concept that has been stated as the ultimate aim of COCU. We, for the most part, do not want to surrender any of the cooperative guidance of our Missionary, Evangelistic, Educational, and Benevolent ministries into other hands where they might be restrained or curtailed by decisions of groups where a majority of those setting policy would be unfamiliar with our history and unfriendly to our philosophy of work.

I know, from experience and observation both at home and on mission fields, that Southern Baptists are not lacking in achievement in the field of cooperation with other church groups out where "the action is" in the local situation. We may not be present in the higher echelons of theoretical discussion of ecumenicity, but we are there where people to people ministry is needed. In this way we are working with other groups without either weakening our own peculiar witness for Christ in our contemporary world. We cooperate in "commitment of concern" in our communities in Mississippi. I hope we will continue and strengthen this work in the future. There are many other areas of cooperation on local levels that are being developed year by year. I hold the hope they will continue until there is "unity" of the spirit regardless of the lack of "union" in administration. I believe that Southern Baptists could do themselves serious harm if the issue of becoming involved in the organizational aspect of ecumenicity is pressed to the point of decision. But, I also believe Southern Baptists can substantially help themselves by a closer walk with followers of Christ on the local levels.



Carey's Queen Of The May

WILLIAM CAREY COLLEGE senior Martha Polk will reign this Saturday, May 4, as Queen of the May at William Carey College's annual prospective student day. Activities begin at 9:30 in the morning and continue until 5:00 p. m.

Baptist Distinctives Revealed By Writer

By S. R. Woodson,
Pastor, First Church,
Columbus

What should Southern Baptists do about modern ecumenical movements? Should we become involved in church union? Can we work with other Christians, without weakening our own peculiar witness? What is ahead for Southern Baptists on these issues, unity or disunity?

These and other related questions are vital to Southern Baptist life when they are examined in the light of trends in modern denominationalism. There is in progress a world wide movement designed to bring together in one huge World Church all Christian bodies. In some areas the appeal of this world movement is making inroads into Southern Baptist life. Should Southern Baptists spurn these appeals? Is there something distinctive about Southern Baptist teachings and work worth preserving?

To answer these and other related questions we need to answer the following questions: What do we mean by Ecumenism as related to the world of religion? What are these movements and what are they seeking to do? In general the word Ecumenical means "world-wide in extent, influence, etc." Ecclesiastically it pertains to a "whole" church, world-wide in nature, in which all Christians are united, whether it be in doctrine, practice, or government.

Although the modern ecumenical movement is hardly a hundred years old (Nathan Soberblom, chief founder, born 1866), various efforts have been made to establish church unity since the earliest Christian history. The Jerusalem Conference held in about 49 or 50 A.D. sought to bring into focus the great Christian doctrines around which all Christians could unite. This unity was based on belief and practice.

By the year 325 A. D. the whole Christian world was torn by strife and division especially over the question of the person of Christ. The divisions were led by Arius and Athanasius. This was when Constantine, the Roman Emperor, resorted to violence, banished Arius, and set up a state church, calling himself Pontifex Maximus, and imposed the Council idea on all Christians, both genuine and

nominal, in an effort to unite them.

Call For Talks Made

Since these first Councils, various groups have met, even as late as the Vatican (II) Council of the 1960's in an effort to bring about the Catholicity of Christians. Of late, the appeal has been for "separated brethren" to return to the Roman Catholic church. Plans have been initiated for talks between Roman Catholics of the United States and various Protestant groups to "explore ways of common Christian study". Also, various Protestant and Baptist groups have held "consultations on Church Union" in an effort to bring the "loose strands of Protestantism together in organic union," under an episcopate.

It is regrettable that there are so many divisions within the ranks of the Christians of the world. We are safe in saying Jesus never intended for such differences in thought and practice to exist. We are admonished in Eph. 4:3, "Endeavoring to keep the unity of the Spirit in the bond of peace." This "Unity of Spirit" is possible when, and only when, we recognize there is "One Lord, one faith, one baptism, one God and Father of all." Jesus intended for us to be united on the basis of belief and practice. Jesus prayed, John 17:21, "That they all may be one; as thou Father art in me, and I in Thee, that they may be one in us." The end and goal of spiritual unity among Christians is "that the world may know that Thou hast sent me," John 17:23. The love of Christ in the hearts of men is true ecumenicalism: It was for this He prayed. When Christ reigns in the hearts of men there is unity. Unity is not dependent upon organization from the top, but the unity of spirit within.

Christians of the world are divided today because they hold different beliefs, and the practice of Christianity has a wide variety of applications. The differences range all the way from how one becomes a Christian to the ultimate outcome of one's faith. The question comes, is it possible for Christians to unite in any way when there is such a wide range of differing beliefs at the very foundations of our faith, especially on the question of our personal relationship to Christ and how it comes to pass?

The modern ecumenical movement is an effort to establish a great Super-Church with an ecclesiastical structure. It is the proposal of a super-structure of iron built upon the clay foundations of division in the beliefs and

Baptists Encouraged Not To Compromise Their Convictions

By Larry G. Rohrman
Pastor, First Church, Biloxi

The matter of ecumenism, it seems to me, has two main issues—doctrinal belief and the application of the doctrinal belief in worship and life. Permit me to address myself to these two issues first and then consider what our relationship to the movement should be.

The greatest thing that could happen to Christendom would be for all denominations, churches, and Christians to be united in agreement concerning their doctrinal beliefs. I am overwhelmingly in favor of the ecumenical movement if it can accomplish this goal. In fact, I will make the motion on the floor of the Southern Baptist Convention that we join all other Christians doctrinally as soon as all other Christians are ready to believe that the Bible is the divinely inspired word of God and the ultimate source of authority for determining our faith and practice; that Christ is the Son of God, was born of a virgin, died on a cross, was buried and rose again the third day; that all men are sinners and hopelessly lost and damned; that the only hope of salvation is through

faith in Christ and not in works or in the tradition or power of any church; that all men are accepted at the throne of God and need not go through any other human being or institution to gain access to God; that baptism and the Lord's supper are simply outward symbols of inward experiences and are not necessary for salvation but are testimonies of the fact that salvation has already occurred; that the New Testament teaching concerning baptism obviously demands immersion of believers in order to carry out its symbolism; (the list could be continued ad infinitum).

The point is, of course, that in order for the churches to be united in doctrinal agreement the inevitable result must be the development of a creed which would be accepted by all. This seems highly improbable! The Catholic church, which is the originator of the present movement toward ecumenism seems to be saying—"We must unite into one church, and as soon as the rest of you will agree with us we will take you in, ordain your clergy after the line of apostolic succession, and welcome you back to the fold." It occurs to me that it would be equally as plausible for the Catholics, Methodists, and others to become Baptists in belief.

The crux of the matter centers around one word, **compromise**. Assemble a group of ministers from several churches of different faiths and ask them the source of their theology. With one exception, or maybe two, they will say, "The Bible." Therefore, the problem seems to be in the interpretation of the Bible. Since there are wide and varied beliefs concerning what the Bible says, the only

(Continued on page 6)

church union. If unity is to be based on those doctrines and practices on which all agree, there would not be much left. It is ours to earnestly contend for all the faith, without omitting a single scriptural truth.

Are there areas in which we can unite with other denominational groups? Yes, we can work together without organizational unity in facing community and world tasks and problems, such as the breakdown of the home, dishonesty, alcoholism, gambling, all forms of immorality, and other problems that are common to all.

What is ahead for Southern Baptists on the issue of the ecumenical movement? It appears that the main stream of Southern life, at the moment, is against participating in any way in the modern ecumenical movements. While a few local churches may align themselves with the World Church, it would be difficult, if not well nigh impossible, to get state or Southern Baptist Convention consideration of any kind of organic union with other groups to form a new and all-inclusive church body. While Baptists have championed the cause of freedom of religion, and they have respected the rights and privilege of those with differing views, they have also reserved for themselves the right to hold to the teachings of the New Testament without compromise and the privilege of proclaiming the Gospel of Christ without the control or direction of an ecclesiastical body.

Southern Baptists need to be a part of any and all efforts to win the world to salvation in Christ and to the Christian way of life; however, they should remain completely free from any entanglements involved in any modern ecumenical movements. We must have an attitude of love and respect for all men of any or no religious persuasion. This does not involve church union. No advantage is seen in organic union with other church bodies in forming a World Church; however, many dangers and sacrifices are apparent. Southern Baptists have prospered, and they have been blessed of the Lord while remaining aloof from the many "church union" movements. We will do well to continue the same course.

1. COMPROMISE

Most Southern Baptists have always insisted on the Bible as the foundation of faith and practice. To organically unite with other groups holding views not found in the scriptures would involve compromise in matters that are fundamental and dear to our hearts. This we cannot do and remain true to the faith.

2. AUTHORITY

Most Southern Baptists have always held that the highest church governmental authority is to be found in the local congregation. Even the Southern Baptist Convention, being made up of messengers from the churches, is subject to the will of the churches. The churches recognize no authority save that of the Lordship of Christ. Baptist churches cannot accept ecclesiastical authority. Conventions and associations cannot act for the churches in "joining" them to any movement.

3. CHURCH MEMBERSHIP

Another reason is to be found in the definition of a church. Southern Baptists look upon the church as a congregation of believers who have been baptized, while many groups involved in the ecumenical movements include infants "joined" by their parents and even the total population of a city, or a nation. There can be no true ecumenism with such a wide variety of membership.

4. MISSION

Southern Baptists hold that our mission is to evangelize the world. This means to bring men to a saving knowledge of Christ through repentance and faith. This fundamental belief has made us evangelistic in our approach to our task. We cannot maintain our evangelistic zeal when we become "one" with those who do not believe an experience of conversion is necessary.

5. MORALS

Southern Baptists have stood against the social evils of the world while upholding the principles of truth, purity, and integrity. Many of those with whom the ecumenical movements would unite us, frown on many of the things we call pure and holy.

6. SACRIFICE

Southern Baptists would have to sacrifice many doctrines and practices in

Baptists Encouraged

(Continued from page 5)

possible way to secure one big church is through compromise. By the time all concessions and compromises were completed the doctrinal belief of this conglomerate church would be about as strong and effective as the beliefs adhered to by the average six year old who sends in a Cheerio box top and joins the Mickey Mouse Club.

The New Testament church was not built upon compromise but upon conviction. Compromise would have caused the apostles to quit preaching after they were threatened by the Sanhedrin. They would never have land-

ed in jail nor would they have turned the world upside down for Christ. Compromise would have kept Paul from preaching to Cornelius, Stephen from dying and Christ from the cross.

Should Never Compromise

The fact that all Christians do not agree doctrinally is regrettable but seems to be inevitable. It is my heartfelt conviction that Southern Baptists should never compromise their convictions unless they come to the conclusion that their convictions are contradictory to the Bible. (And this is definitely a possibility.) If and when such a conclusion seems evident, Southern Baptists not only should, but must revise their doctrine. On that basis, change is not only necessary but welcome. If such a doctrinal change should occur it would no doubt, cause closer agreement between us and other denominations. In that case, I see no reason why we should not unite. However, change and - or compromise should not be sought strictly for the sake of unity.

The strength of the church of our day, or any other day, is not in the number of its members nor in the unity of their belief but in the power of God. The uniting of several small, dead groups will not create a living giant - it will create an enormous corpse. The only difference is in the need for one large casket instead of several small ones.

The right to disagree without becoming disagreeable has always been a fervent belief of the Baptist church. Constant compromise to promote unity causes sterility. Difference of opinion creates a healthy and learning atmosphere, whereas singleness of thought has historically created a stagnant atmosphere which breeds lethargy. May I hasten to say that disagreement for the sake of argumentation causes a person or a denomination to resemble the countenance of a donkey and is a curse to progress. The assumption that Baptists are right upon every theological issue being debated on the current scene is nothing short of insanity. The closer one gets to God the more his theology must change. If you say this is not true of you, you are either a liar or an idiot. But I hope the Lord returns before a mold big enough to hold all Christians is manufactured by hands of clay. And I am quite certain the latches will be securely fastened upon the coffin of the Southern Baptist Convention if we are forced into a mold which is in contradiction with what we believe the New Testament teaches.

Would Be Welcome

Unity would be a welcome sight, but it seems to be an enormously extravagant dream. It is definitely not worth the price if it means total compromise. A giant church with no convictions would be spewed out of the mouth of God like lukewarm milk. Sterility is too high a price for unity and stagnant water still pollutes most rapidly. Christ preferred eleven men with convictions to a huge church with a rigid creed which was painstakingly drawn up by the hands of men. A huge church which is the result of the watering down of convictions that become compromises is still too old a skin to hold new wine. Such a church would be too lazy to fight and too fat to run. You take compromise - I'll take convictions.

Issue Has Two Phases

The second phase of the issue is in the area of "mode of worship." It is good and not bad that there is such a wide range of atmospheres in which one can choose to worship God. Some worship best in a very formal service while others prefer being extremely informal. One group is not more correct than the other. One's temperament, background, education, emotional make-up, and other factors determine the type of worship he prefers. It is an injustice, almost to the point of narrow-mindedness, to force one type of worship upon all people. If everyone liked skinny people those of us who are plump would go unloved. I can think of nothing so nauseating as a giant church attended by all and enjoyed by only a few.

Finally, our reaction to the ecumenical movement should definitely not be antagonistic. Frankly, I have found some of the recent changes in the Roman Catholic Church refreshing. A few changes in our beliefs and practices (dogma - even though it isn't formally written out) would probably be equally as refreshing. In short - we should begin majoring on our similarities with other religious groups and minor on our differences. Instead of criticizing others we should endeavor to work with them. "Cooperation without compromise" seems to be a good slogan.

Let's not forget who the enemy is - it's the devil we're fighting, not the Methodists, Presbyterians, Catholics or Church of Christ. The scriptural basis for this is found in Luke 9:49-50. "And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us."

'PEANUTS' IS SUBJECT

Robert Short, author of The Gospel According to Peanuts, will present a special version of his famous slide-show presentation for Southern Baptist boys attending the Fourth National Royal Ambassador Congress, Aug. 13-15 in Oklahoma City.

Philippine lilies, with their pink, yellow and white plum-eria flowers, express welcome to friends on arrival and bon voyage on departure.



"Good News" Scheduled For Maben

Mississippi State University and MSCW Baptist Student Union members will sing "Good News" at First, Maben, Thursday night, May 9 at 7:30 p. m. The public is invited. Approximately 80 college students from the two schools will sing with the choir under the direction of Billy Vaughn, Minister of Music, First Church, Columbus. This will be the 11th performance by the choir.



WMU Annual Meeting

A Greyhound bus is being chartered to take Mississippi WMU members to the Annual Meeting in Houston, Texas, June 3-4. You have read in recent issues of The Baptist Record about some of the outstanding speakers for the Annual Meeting.

Here are some facts concerning the chartered bus trip. Leave Jackson, Sunday 8:00 A.M., June 2. Return from Houston on Thursday, June 6, arriving in Jackson same day. Reservations have been made in the Texas State Hotel, which is convenient to the auditorium. Expense for travel and Hotels is \$60.00. Other expenses will be your meals.

Send \$10.00 reservation IMMEDIATELY to:

WMU Office
Box 530
Jackson, Mississippi 39205



Brotherhood Campfire Service

Mr. Sidney Parker, Vice President of State Guaranty Bank, Magee, who is serving as president for the Mississippi Baptist Men's Conference will be the featured speaker for the closing services, campfire service, for the Friday night session of the Brotherhood retreats.

Mr. Parker is well known as a lay leader among Mississippi Baptist. He stays in close touch with the pioneer mission endeavors having gone on several crusades.



Sidney Parker

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INFORMATION

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Training Union Week this year is "A Program Designed with Adults in Mind."

Features include fully graded leadership training in Training Union techniques and procedures; Bible study, and an entire program slanted to the needs of adults and their families.

Realizing that the adults who attend will want to bring their children with them, provisions have been made for such Junior and Intermediate boys and girls.

As always the excellent facilities of the Children's Building will be available with a complete and well-trained staff to provide for them learning experience while their parents are in conference.

The program begins with the evening meal on Monday and closes with the noon meal on Friday.

RESERVATION INFORMATION

To secure your place at Gulfshore, send a reservation fee with your name and address to Gulfshore Baptist Assembly, East Christian, Mississippi. The reservation fee for children under age nine is fifty cents; for those nine years of age or older the fee is \$2.00.

Adult Reservations

All Hotel Rooms Will be Held Until July 1, 1968 For

ASSEMBLY CHARGES

All housing accommodations are air-conditioned. Charges are per person per day and include room, meals, and linens. Barracks, \$4.00. Hotel rooms with bath on hall \$4.50. Hotel rooms with private bath, \$5.00 with four occupants, \$6.00 with three, \$7.00 with two.

The registration fee is the only charge for children under age two. For children 2-8 years of age the charge is one-half of the above rates.

RECREATION

Swimming, sail-boat, fishing, tennis, basketball, shuffleboard, and ping pong are available on the assembly grounds. Several golf courses are within easy driving distance and there is always the scenic Mississippi Gulf Coast for sight-seeing. The entire afternoon is free for family or group recreational activity.

Jackson To Host "Up With People!"

The "heart of America," represented by 180 young men and women of the stirring patriotic musical show, "Up With People!," will be in Jackson on May 6. This "Sing Out, America" group reflects all sections of the United States, plus 18 other nations.

This group is being brought to Jackson by the Student Associations of Millsaps College, Mississippi College, and Belhaven College. The concert will be at 8 P.M. on Monday, May 6, in the Mississippi Coliseum. Tickets are available for \$1, \$2, and \$3, from the Coliseum Ticket Office or any of the three college campuses. Orders by mail should go to: Ticket Chairman, UP WITH PEOPLE, P. O. Box 521, Jackson, Mississippi, 39205, or to the Coliseum Ticket Office, or to the Student Association of one of the sponsoring colleges.

Revival Dates

Central, Brookhaven: May 6-12; Rev. Fred Robertson, pastor, Parkway Church, Natchez, evangelist; David Moulton, minister of music at Central, singer, Rev. Wilson Winstead, pastor.

Emmanuel, Biloxi (513 Roderberg Ave.) April 29-May 5; Dr. Joe T. Odle, Jackson, evangelist; Roy Bridell, Biloxi, leading music; Services 10:00 a.m. and 7:30 p.m., Rev. Justus Garrett, pastor.

Central Church, Bentonla, (Yazoo County): week - end youth-led revival; May 3 - 5, Friday and Saturday night services at 7:30; Sunday services at regular time, 11 a. m. and 7 p. m.; Rev. Gary Googe, student at Mississippi College, youth evangelist; Randall Wells, student at Mississippi College and music director, song leader; Rev. Fred Toomey, pastor.

Star Church (Rankin): May 5-12; goal set for High Attendance Day on Sunday, May 12; Rev. A. J. Pace, the new pastor, evangelist; Rev. Larry Glass, minister of music and youth, singer; Sunday services at 11 and 7:30; weekday services at 8 p. m.

Hollandale Church: May 5-12; Dr. Howard Aultman, evangelist; Stalenecker - Tyson music team conducting the music; services at 7:00 a. m. and 7:30 p. m.; Rev. Joe Walker, pastor.



Colonial Heights, Jackson: April 29 - May 5; services nightly at 7:30; evangelist, Rev. S. B. Mason, Jr., pastor; guest musicians, R. L. and Beth Sigrest (shown), sacred music evangelists of Yazoo City; concert Saturday, May 4.

Fellowship (Pike): layman-led revival; May 6-12; 7:30 each evening; Monday night, Sunday school night, will feature Summit deacon Crandall Howell of Howell Motors in McComb; Tuesday night, a special youth night, with Tom Barrington, a fullback for the New Orleans Saints, speaking. (He will also speak at South-west Mississippi Junior College on Wednesday, May 8 at the regular 9:30 A.M. assembly program and in the afternoon at North Pike School.); Wednesday night, Ladies Night, Mrs. Ray Smith of East McComb Church speaking; Thursday night, Training Union night, the speaker will be Tom Moak of Mt. Pleasant Church, and owner of Perkins Hardware, Brookhaven; Friday night will emphasize the men of the Church with Rev. L. A. Smith preaching. Rev. Smith is employed as carman for the IC Railroad and is Pastor of Gladden Church; Saturday night will again emphasize youth work with Bobby Joe Tipton of New Orleans giving his testimony. (Bobby Joe uses his drums and the songs he has written to challenge all who hear him.) Rev. Jerry Perrill, pastor.

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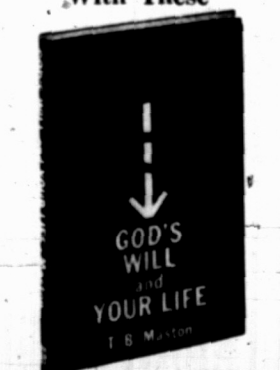
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LIFE AND WORK CURRICULUM- Written For Our Blessing

By Bill Duncan

Psalms 119:97-112

The Bible has been, and is, a blessing everywhere it is honored. The Bible is more than just a book to be studied critically. It is a source of deep blessing for all persons who read it and let it be the Word of God.



The author in this passage has purposed in his heart to make God's law the guiding principle of his conduct and to make his whole life in accord with the will of God. To do this, he majors on the Word of God. Yates says, "He fell desperately in love with God and then just as deeply in love with God's Word." He says, "O how love I thy law! It is my meditation all the day." The time spent with the law is a joy, comfort, and delight. This is a source of his faith, trust, and hope.

Many have debated the age of the author of this Psalm. Perhaps the better solution is that the author is a mature man who has suffered much and learned through experience to lean upon God and His Word. The Word had become a source of blessing. The idea of the law of God is the complete revelation of God. It is God's teaching.

There are many blessings that the Psalmist has seen in the law. (1) The Word of God had been a blessing, in that when it was hidden in his heart he found strength for the hour of temptation. (2) The Psalmist tells us that the Word of God will direct us in each step and provide the direction whereby we can gain the forgiveness for the past sins. (3) The Word of God has brought assurance that God would provide assurance, instruction, and grace. (4) The Word of God had been a source of refreshment during an illness. What a lift it gives to a life that has the balance off center.

In verse 97, 98, 99, and 100, the author speaks a word for the Word of God. "O how love I thy law! It is my meditation all the day." Why? The law has been a source of instruction that is a "profitable doctrine of wisdom, prudence, and discernment." The men who were supposed to be his instructors had not been as close to the Lord or as wise as they should have been. This great comfort of the Word of God had come through experience. How wise indeed we could be if we would go to God's Book for the true wisdom. We know for a fact that persons who have suffered much have found that by living with God's Word they could come out with a new understanding of the richer things of God.

In verse 105, the author says, "Thy word is a lamp unto my feet, and a light unto my path." The Psalmist had found the value of God's law as a guide of life. He now feels that this guide is a lamp to guide him safely in the midst of the most difficult perils. As Yates says, "It may be dark, slippery, dangerous, but the Word of God will be a continual lamp unto his feet and a light to his path. The lamp will be the most precious bit of equipment that he takes on his dangerous journey. He would urge that children be equipped for life with the Word as lamp—full knowledge of God's Word."

control. The self-surrender required is not weakness. It is not evading responsibility. It is not losing freedom. Rather, it is honest recognition of our impotence to overcome temptation and natural appetite in our own strength. It is honestly facing our responsibility to obey the commandments of the Lord.

Self-control is the mark of sensible living—Man is rationally competent and morally responsible. He ought, therefore, to direct his life according to sound principles of living, according to what makes sense in keeping with proved values in human experience.

In verse 111, the Psalmist says, "Thy testimonies have I taken as an heritage forever: for they are the rejoicing of my heart." He describes the knowledge more valuable than all others. If the enemies were to take away all other possessions, he claims that this one would be kept because it is in his heart.

The story comes to mind of a bugle boy in Civil War days. A distinguished military leader, critically ill, knew that this was his last battle and that it was with grim death. He knew he was losing the battle. He expressed his desire for a chaplain, but none was available. Reference was made to the unusual faith of a bugle boy, and he was requested. They by-passed all the trained staff members in order to reach this lone lad who was wise in the knowledge of the message of life. Happy is the person who invests time, study, and prayer in procuring this superior, supernatural wisdom.

"How sweet are thy words unto my taste! Yea sweeter than honey to my mouth." (V. 103)



Mrs. Howard Curlin

1927 GRAD TO SPEAK AT BMC MAY DAY

Mrs. Howard Curlin, nee Marion, Arkansas, the former Valentine Paschal of Walnut Grove, Miss., a 1927 graduate of Blue Mountain College, will be the featured speaker for the annual National Alumnae Meeting at the college, May 4.

Since her husband's untimely death in 1941, Mrs. Curlin has rendered excellent service in rearing two sons; has been a devoted mother and as a loyal alumna of Blue Mountain College, she is busy filling regular engagements of teaching Bible classes in Memphis and Arkansas.

She will deliver the Blue Mountain Alumnae Day address during the luncheon program which will begin at 12 noon and will be held in Ray Dining Hall, Saturday, May 4.

Mrs. Curlin is the daughter of Mr. and Mrs. J. J. Paschal of Jackson, Miss.



Ernest Ryals

Pelahatchie Calls Music Minister

Ernest Ryals has accepted a call to Pelahatchie Church as minister of music. He is a senior at Mississippi College, majoring in voice. Prior to entering college and the music ministry, he spent six years in the U. S. Army.

Mr. Ryals moved to Pelahatchie from the Highland Church, Crystal Springs. Formerly he had served at South Columbia Church in his hometown of Columbia.

He and his wife, Lisa, and eight-year-old son, John, have already moved to Pelahatchie. Their first Sunday there, the church welcomed them with a reception and "pounding."

Rev. Bob Maddux is the Pelahatchie pastor.



THE MISSISSIPPI COLLEGE students above will participate in the drama revival at Union Hall Church. Directing the special events are Dr. Julia Todd and Dr. Hollis Todd, standing at right, faculty, Speech Department, MC.

Two Drama Groups From MC, Also "Good News" To Be At Union Hall

The "Good News" folk musical will be the Sunday night program for the special revival to be held at Union Hall Church, Lincoln County. The revival starts Friday, May 3 at 7:30 p.m. A drama group from Mississippi College will present "Finders Keepers" the first night. "Pop" and "popcorn" will be served at the fellowship following services.

The second night, Saturday, May 4 at 7:30 P.M. a second drama group from MC will present "The Rock." Chips and cokes will be served at the fellowship this night.

Sunday morning, May 5, Dr. Hollis B. Todd, Speech Department faculty member, Mississippi College, will be the evangelist. Sunday night the "Good News" will be presented by the combined

choirs of Pattison Church, and Hermanville Church. Dr. Todd is pastor at Pattison and Rev. Harry Douglas is pastor of Hermanville. Nick Wagner, Port Gibson High School Music Department, will be the director. Nancy Carroway, Port Gibson music teacher, will be the guest soloist. Dr. and Mrs. Hollis B. Todd, both of the Speech Department at MC, will be the directors of the entire revival. The pastor of Union Hall is Rev. Leroy Tubbs.

Pigs Pay The Way

One boy coming to the Fourth National Royal Ambassador Congress earned travel money by raising pigs. The congress is Aug. 13-15 in Oklahoma City.

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DEVOTIONAL

The University Of Experience

GENESIS 38:27

By Hardy E. Denham, Jr., Pastor, First, Ellisville

Our great state is blessed by the presence of many institutions of higher education. The combined student bodies of these colleges and universities number in the thousands. In one sense, all of us are enrolled in a university — the university of experience. Laban said to his son-in-law, Jacob, "I have learned by experience that the Lord has blessed me for thy sake." He was enrolled in the university of experience, and he had learned something. We too are students in the university of experience. We are attending classes in this school every day of our lives.

I want to share some things I have learned in this university of experience. First, I have learned by experience that God is alive and active in this world. There are always those who are ready to write God off as a casualty of man's intellectual and technological advance. The "God is Dead" movement of recent fame was not the first of these vain attempts, and it will not be the last. But, regardless of what men think or say, God is alive — He is active. A father who had the habit of playing with his children upon arriving home from work, came in one day extremely tired. Instead of announcing his arrival home, he slipped quietly in and lay down to rest before supper. His children found him lying down with eyes closed. Softly they came to his side, lifted a closed eyelid, and just as quickly released it. Then he heard a whispered voice say, "He's still in there." Even so, I have learned by experience that God is still in His world, alive and active.

Second, I have learned by experience that the Bible is true and trustworthy. How amazing the attempts of men to lay the Bible to rest in some grave of failure and falsehood. The Bible was written centuries ago to people no longer active on the stage of this world. And yet, as I read what was written, I find that the Word speaks to my heart need and of my world. Dr. Dana once said to some graduating scientist, "Let me ask you to remember as my parting counsel, whenever you are in doubt, amidst the confused voices of scientific controversy, you can always with perfect confidence affix your faith to any statement of the Word of God." This is a lesson I have learned by experience.

Third, I have learned by experience that the Gospel is adequate and powerful. The word Gospel (euangelion) means good tidings or good news. This is what the gospel is. It is not advice, it is good news. It does not tell me what to do but what Christ has already done. It informs me that I can be saved not because I am seeking God, but because He sought me. I have found the simple tenets of this majestic message adequate to meet the needs of my own heart, and powerful unto the salvation of my life. I learned this by experience.

We are all in the university of experience, and daily we attend classes. Are you learning lessons worth learning? Wise indeed are we if we learn by experience that God is alive and active; that the Bible is true and trustworthy and that the Gospel is adequate and powerful.

LONE PINE CALLS BROWN

Rev. Earl E. Brown, former pastor of Antioch Church, Jeff Davis Association, and supply pastor for the past nine months, has accepted a call to the Lone Pine Church, Madison County, full-time.

Mr. Brown assumed his duties at Lone Pine on April 21. He and Mrs. Brown will live at their home in Canton, 306 N. Cisne Avenue.

He had resigned full-time pastoral work and become supply pastor, for a needed rest, due to a back injury.



SARAH ELIZABETH GRANT, Dr. David R. Grant, Olivia Grant, Mrs. David R. Grant, David R. Grant, Jr.

BROADMOOR HONORS GRANT ON TENTH ANNIVERSARY

Dr. David R. Grant, pastor of Broadmoor Church, Jackson, was honored by his deacons and congregation Wednesday, April 17, in commemoration of the ten years he has served as its pastor.

The main sanctuary of the church was filled to overflowing as the congregation gathered to surprise Dr. Grant, who was prepared to give his regular Wednesday evening prayer service sermon. He found instead that a "This is Your Life" program had been prepared totally without his knowledge by the laymen, staff, and deacons to celebrate his tenth anniversary as pastor of Broadmoor.

Under the leadership of Dr. Grant, Broadmoor's growth has been phenomenal. Church membership in 1958-762; now — 3,020; Sunday School membership: then—1,006; now — 3,057; Training Union membership: then—375; now — 1,106; Music Ministry: then—100; now—714; Church Budget: then—\$108,000; now—\$384,000; There have been 1,041 baptized in ten years, and 2,903 united by letter, a total of 3,944 additions in ten years.

Chairman of deacons Earl Nichols presented Dr. Grant

with a gift of a trip to the Baptist World Alliance, Tokyo, Japan 1970, from the deacons.

In presenting the life of Dr. Grant, many of his family, friends and members of past churches he has pastored, as well as his college professors were present. Mrs. J. A. Grant, Plantersville, mother of Dr. Grant, Mr. and Mrs. Harold Polk, Plantersville, sister and brother-in-law and Abner Grant, Poplarville, brother of Dr. Grant were present.

Dr. Grant's wife, the former Lucille Gardner McComb, whom he met during their student days at Mississippi College, and their three children, Sarah Elizabeth, a senior at Murrah High School, Lucille Olivia, Chastain Junior High School, and David, Jr., a student at Boyd School sat with Dr. Grant as all of the men from his high school graduation class from Plantersville, where he was born and reared, were presented.

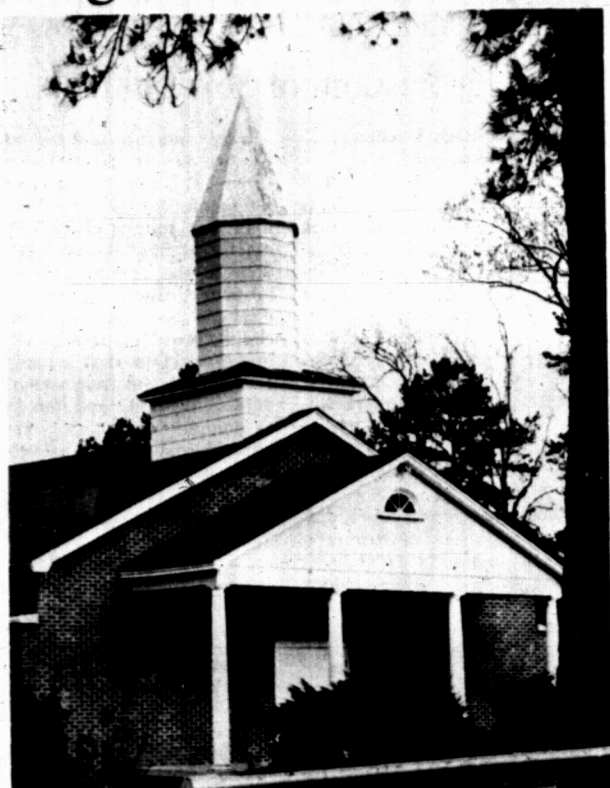
Dean Howard E. Spell, Mississippi College, Clinton, and Dr. A. A. Kitchings, Professor Emeritus of Greek, Mississippi College, told of Dr. Grant's days as a ministerial

Crystal Springs To Celebrate

Sunday, May 5, the congregation of Crystal Springs Church, Tylertown, will observe the seventy-fifth anniversary celebration of its founding. The pastor, Rev. James W. Street, has announced that the program will begin at 11 a.m. Many former pastors and former members are expected to be in attendance for the historic occasion.

According to a history of the church, as compiled by Mrs. Bowen Bright, the church was founded as follows:

"In 1892, three brothers, T. A. Charlie, and Billy Pigott, sat on a log down in the pasture and planned the old church. They decided to build near Kalip Springs (named for Kalip Terrell, an early settler). Mr. Elisha Magee gave the property to the church, and, at his request, he was later buried at the entrance to the church cemetery." After the land was given to the church, all those interested met; started clearing the ground and hauling the lumber, with T. L. Pigott hauling the first load. The material was donated and the building



put up with volunteer labor. Mr. Hobgood sawed the lumber that was donated. The work started on July of 1892, and by November of 1893 the first services were held.

"A group of people were invited to organize a church there. W. J. Fortenberry was elected chairman, and J. A. Moore was elected secretary. W. W. Schillings preached at 11:30 from Romans 5:1-2. Then Mr. Schillings and Mr. Fortenberry were appointed recording clerks, and people from the following churches presented letters: Cedar Grove, 2; State Line, 23; Smyrna, 1; New Hope, 7; New Zion, 20. There were 50 charter members out of which only one, Miss Nell Bullock, is now living."

Across the years the church has grown to a membership of more than 300 with a budget that exceeds \$14,000. The physical plant is now valued at \$95,000, and the pastor's home at \$20,000.

The church has had a number of outstanding pastors in its seventy-five-year history. Dr. Charles L. McKay, the ex-

ecutive secretary-treasurer of the Arizona Southern Baptist Convention, was the pastor of the church between 1938 and 1940. Dr. E. R. Pinson, long time professor of Bible at Mississippi College, was the pastor between 1942 and 1946.

Between 1960 and 1964, the pastor was Dr. Charles B. Thompson, who is currently pastor of First Church, Russellville, Arkansas. In the years of 1965 and 1966 Ralph C. Atkinson, Jr. was the pastor. Now Mr. Atkinson is the Vice President of Academic Affairs for Dallas Baptist College.

On May 5 Dr. Joseph E. Boatwright, pastor of First Church, Mims, Florida, and former pastor of the Crystal Springs Church, will bring the Anniversary Sermon. Other guests participating on the program will be Dr. E. R. Pinson and the Rev. George F. Lee, tri-county missionary.

Following the worship hour, the church will be the host for a dinner in honor of all those who attend the celebration. All friends of the church are invited.

MT. PLEASANT CALLS PASTOR

Mt. Pleasant Church, Amite County, has called a new pastor. He is Rev. Virgil Knight from Franklinton, Louisiana.

student when he was the President of his graduating class and part-time pastor of churches at Scobey, Wayside and Tillatoba.

Others who participated in the program were: Thomas Lucius, Dr. John Legg, Clinton, Jim Martin, and former chairmen of the deacons of Broadmoor: David Dockery, Frank Izard, George Cooper, Richard Miller, Alvin Word, Billy Thompson, James McCollum and William Bumstead, minister of music, soloist.

A reception immediately following the program was given in the pastorium where guests gathered to greet the Grant family.

Names In The News

Betty Jean Crocker of Hattiesburg has been admitted to the Honors Program at Wm. Carey as a freshman for the school year 1968 to 1969. Miss Crocker is the daughter of Mr. and Mrs. Clayton H. Crocker. She will graduate from Hattiesburg High School in May. She is a member of Temple Baptist Church.

The Carey Honors Program, directed by Academic Vice President, Joseph M. Ernest, will include twenty to twenty-five select students. These students must rank high in the American College Test or other nationally recognized college entrance examinations. The Honors Program consists of special freshman and sophomore classes in some core curriculum subjects, discussion groups of students and faculty throughout the year, recommended reading lists for preparation for graduate or professional school, or personal enrichment, and other unusual opportunities for the best development of the potential of superior students. The aim is not to load the student down with extra work but to encourage him to develop himself worthily as a superior student for his chosen career. Miss Crocker's honor carries with it a scholarship of \$400.00 for the freshman year.

Mrs. W. Ralph Davis, missionary to Nigeria, and her children plan to return to the States on June 7 (address: c/o Inman Merritt, Rte. 5, Hattiesburg, Miss., 39401). Mrs. Davis is the former Joyce Merritt, of Hattiesburg.

Miss Louise Sparkman, missionary on furlough from Nigeria, is now residing in Ocala, Fla. (address: 2940 N. E. 10th St., Ocala, Fla., 32670). A Floridian, Miss Sparkman was born in Coleman, but considers Ocala her home. She was youth director at First Baptist Church, Columbus, Miss., prior to her missionary appointment in 1960.

Dr. and Mrs. W. Lowrey Cooper, Southern Baptist missionaries who recently re-

turned to Argentina following furlough in the States, are beginning an evangelistic assignment in the province of Misiones, Argentina. Dr. and Mrs. Cooper are natives of Mississippi, he of Itta Bena and she, the former Katherine Tomlinson, of Ludlow (both lived in several Mississippi towns while growing up). Prior to their missionary appointment in 1939 he had pastorates in Mississippi and Alabama.

Rev. Bill Glass, defensive end of the Cleveland Browns, professional football team, and also a member of the Christian Athletes' Association, will be preaching in a revival in New Orleans at the Fairgrounds May 31-June 2 each evening at 7:30.

Chaplain Norvell E. Knight, formerly of the Seabee Base in Gulfport, is now stationed with the Marine Wing Support Group 17, 1st Marine Aircraft Wing, Da Nang, South Vietnam. He has met the Southern Baptist missionaries in the area and has been working closely with them. He has been able to help supply food, clothing, and other items of aid to the many needy people in the area.

Rev. Walter McCraw, pastor of Northward Church, Gulf Coast Association, recently celebrated his eighth anniversary as pastor there. His service with the church began April 3, 1960.

Dr. Samuel E. J. Cannata, Jr., first medical missionary to Ethiopia, and Mrs. Cannata planned to leave the States on April 20. He will develop a community health program in Ethiopia's Menz-Gishie district (their present address is P. O. Box 131, Addis Ababa, Ethiopia). Prior to furlough the Cannatas served in Rhodesia; they were appointed by the Foreign Mission Board in 1957. He is a native of Houston, Tex.; she, the former Virginia Curry, was born in Greenville, Miss., and grew up in Hollandale, Miss.



THE PROUD PARENTS of John Leslie Walker, along with his scoutmaster, Garland Lear, posed with Dr. Johnnie Brigman on the steps of Tylertown Church after John was presented the God and Country scouting service award in services Sunday morning, April 7. The outstanding scout earned the citation for work he did under the supervision of his pastor, Dr. Brigman. He is a son of Mr. and Mrs. Charles Lee Walker.

ERIC CLARK, MISSIONARY WRITER, DIES IN ACCIDENT

Rev. Eric H. Clark, 48, missionary to Kenya, died April 19 on a hunting trip when he was attacked by a wounded buffalo.

Funeral services and burial were scheduled for Sunday, April 21, in Kisumu, a provincial capital located on Lake Victoria in western Kenya. Kisumu had been the home of Mr. and Mrs. Clark since 1960.

A sensitive observer of the African scene, Mr. Clark mirrored the pain and hope of the people of Kenya in articles, poetry, and fiction. His most widely known writing is *Flame of Anger*, a novel which portrays the conflicts that confront the African today as it tells of an African girl's struggle against tribal traditions.

Appointed by the Foreign Mission Board in 1959, Mr. and Mrs. Clark moved to Kisumu after initial language study in Dar es Salaam, Tanzania. They were the first Southern Baptist missionaries to reside in Nyanza Province of Kenya.

Born and reared in London,

England, Mr. Clark served with the British Army in Belgium and France early in World War II, and was among the men rescued from the beaches at Dunkirk in 1940. After the war he and Mrs. Clark went to South Africa and then to Rhodesia, where he had a transport business.

"I was haunted by the plight of many of Africa's indigenous peoples," he testified at the time of his missionary appointment. "I experienced intense convictions regarding both my own salvation and the matter of serving God in Africa. Finally these convictions culminated in my personal acceptance of God's salvation and surrender to full-time service."

He studied in Campbellsville (Ky.) College and graduated from Georgetown (Ky.) College with the bachelor of arts degree and from Southern Baptist Theological Seminary, Louisville, Ky., with the bachelor of divinity degree.

During two furloughs from Africa he taught in Georgetown College. He became a

STATE MAN TO TEACH AT SEMINARY

FORT WORTH, Tex. — M. Douglas Ezell has been appointed instructor in New Testament at Southwestern Baptist Theological Seminary.

The son of Mr. and Mrs. M. H. Ezell of Greenville, Miss., Mr. Ezell is a graduate of Louisiana State University, and the seminary here. Earlier this year he was selected for inclusion in the 1968 edition of *Outstanding Young Men of America*.

He served the West Shady Grove Church, Blue Ridge, Tex., as pastor for several years and has been the seminary reference librarian during the past year.

He is married to the former B. Lynne Hertham, also of Greenville. They have one daughter, Laura Lynne, 20 months old, and live at 1808F Seminary Drive in Fort Worth, Texas.



Douglas Ezell

naturalized U.S. citizen in 1963.

Mr. Clark's survivors include his widow, the former Phyllis Hope, native of Cheltenham, England, a daughter, Mrs. Lewis S. Rogers, of Stamping Ground, Ky., and a month-old grandson.

(Mrs. Clark may be addressed at Box 697, Kisumu, Kenya, East Africa.)



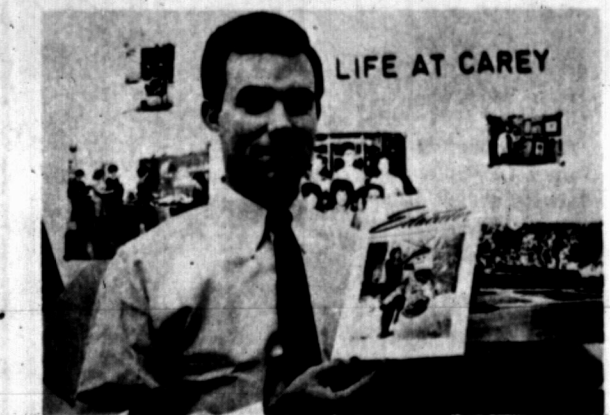
Blue Mountain Chooses Top Two

Blue Mountain College students have chosen the top two campus officers for the 1968-69 session: Nancy Chamberlain (at left above) as president of the Student Government Association, and Charlotte Bryant (right) as president of Baptist Student Union. Miss Chamberlain, the daughter of Mr. and Mrs. F. E. Chamberlain of Grenada, has been appointed by the Home Mission Board to serve this summer in Maryland. She holds one of the college's Merit Scholarship Awards. Miss Bryant, the daughter of Rev. and Mrs. Hollis V. Bryant of Laurel, will serve this summer as

state BSU summer missionary to Peru, and is recipient of the Mississippi WMU Scholarship for 1968-69.

EBMS Supports 50 Missionaries

The European Baptist Missionary Society has 50 missionaries from seven nations under appointment to the African countries of Cameroon and Sierra Leone, reports Rev. Helmut Grundmann of Hamburg, Germany, general secretary of the society, through the European Baptist Press Service.



LIFE AT CAREY

'Educator' Cover Bears Carey Photo
William Carey College campus photographer, Jim Hanson, holds a copy of the latest issue of the Baptist Educator magazine which bears one of his Carey campus photos on the cover. This is the 5th time in two years that this convention-wide publication has featured one of Hanson's Carey College pictures. The current cover shows Linda Lindgrin, Natchez senior at Carey, with a "snow king" during the recent Hattiesburg snow storm. Tatum Court is shown in the background. Hanson, a member of the Carey Public Relations staff, is a former Carey student and is currently in graduate studies at the University of Southern Mississippi.